SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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OUR BELOVED SENIOR BISHOP,

MATTHEW SIMPSON, D.D., LL.D.

Born June 21, 1811.

Died June 18, 1884.

"HE BEING DEAD YET SPEAKETH."

The International Convention.

THIS great triennial gathering of Sunday-school workers in Louisville, Ky., last June, was remarkable for the large attendance from all sections of this country and Canada; for fidelity in executing a rich programme; for the appointment for a third series of seven years of an International Lesson Committee, on the same basis as before—the selection of Scripture passages for study, and not the selection of topics on which Scripture passages were to be collated. This is the only ground on which for the present, at least, international co-operation is possible. The "labor reform" people, the anti-Sabbath-breaking people, the foreign missionary specialty, the anti-cruelty-to-animals reformers, etc., etc., did not succeed in breaking the rule adopted by the conventions of former years; and our earnest women temperance workers, who strained every nerve to carry the convention in favor of "instructing" the committee to select quarterly temperance lessons, were compelled to accept a "recommendation" as the only result of their endeavors. As they have always selected temperance lessons the members of the committee will continue, no doubt, to select lessons involving temperance in the regular course of Bible study used by our Sunday-schools.

What "The Churchman" Says.

THE recent action of the General Conference in re-affirming the apostolic idea concerning the office of Bishop in the Church of Christ has very much excited the ire of some of our Protestant Episcopal friends, who assume an exclusive right to priestly and divine prerogatives in this country. The editorial in *The Churchman* of Saturday, May 31, on "The Episcopate," is a very humorous article when read by one who understands Church history. And the quotation for the "Ordinal" as a sort of divine authority indicates the foundation on which certain brethren of the Protestant Episcopal Church rest. The difference between them and ourselves is that we make the Bible our standard.

The following statement by *The Churchman* is in keeping with the falsity which runs through the whole High-Church Protestant Episcopal claim. The editor says: "A spurious Episcopacy was established in this country against the remonstrance of John Wesley among those who called themselves his disciples, and who still boast themselves in his great name, while largely alienated from his principles." The editor of *The Churchman* must KNOW that he positively misrepresents the facts in this case. He must know that there is not one word of truth in his statement. But then——.

Here They Come!

HERE they come, tramping from the sea, tramping from the mountains, tramping from the lakes! Can't you hear it, the music of young feet pattering home to be on hand for school when September opens? No music in the world like the tripping of young feet, so full of the life that keeps the rest of the world young, laughs down its groans, smiles away its scowls, puts push into its lagging, rheumatic limbs, makes it hopeful, and under bright

ing Art will still be natural. The highest triumph of Art is to imitate nature so well that the deception cannot be detected; and Heart, because it is natural, bears testimony in its own way. "Standing in a watchmaker's shop near noonday," says one, "I was surprised to find how many different ways there are of announcing twelve o'clock. One bell toiled it out in most solemn tones; another rattled off the hour in a most flippant manner, and seemed to say to the first, 'Get on with you; put some spirit into your work; don't stand droning there.' One clock spoke with a silvery voice; another gave its message with a shivering clang; a third repeated the hours as if burdened with the effort; a fourth, having struck twelve very cheerfully, began to chime most sweetly. Every man, like every clock, has his own way; the one important thing is to keep true time and not be ashamed to tell it."

Again: we plead for Heart in Sunday-school teaching, because Art without Heart is sure to harden the nature. None are more in danger than those who have habitually to do with sacred things. If ever they fall below the occasion, the very sacredness of their service is its nature. Thus it is possible to work out a subject elaborately, to bring to bear upon it a sufficiency of literary resource, to treat it with exactitude of method and correctness of elocution, and yet to fail, and to fail miserably. For if the heart be not in it the whole performance is a sham. With the semblance of truth it is a lie, with the habiliments of life it is dead. Dr. Guthrie said that an unconverted preacher reminded him of a skeleton in the pulpit, holding out a burning lamp of life to others, though itself the gaunt image of death. All results of mere art in the service of Christ are to be suspected.

As if to shame mere art, it comes to pass in the end that a man's words carry with them the weight of his personal character; no more, no less. O, all the words that a heartless fluency can suggest are as nothing compared with the utterances—awkward, broken though they be—that come gushing up from a spirit on fire with love to Christ—a spirit that can no more suppress its emotions than can a volcano in eruption its fires.

We plead for Heart, because Heart, even without Art, will succeed far better than Art without Heart. For by an undefinable instinct we detect mere art, while Heart always commands loyalty in the long run. David Garrick was no stranger to Art, and knew right well its power in his own profession; but he wrote to a young preacher the following letter: "My dear pupil, you know how you would feel and speak in the parlor to a dear friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator—of studying your emphasis, cadence, or gesture. You would be yourself, and the interesting nature of your subject, impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would be in the parlor, be in the pulpit, and you will not fail to please, to affect, to profit. Adieu." Yes, heartiness will suggest naturalness, and "one touch of nature makes the whole world kin." The Hebrews have a proverb to the effect that the Almighty cares more for adverbs than for nouns; that is to say, with God the question is—not so much *What* are you doing for Him? but *How* are you doing it? Whitefield's sermons are comparatively poor literary productions, but Whitefield was a king among preachers, not because of any artificial grace of style, but because of right-down heartiness and wholeness of soul.

Heart may succeed without Art, we say, because heart is force: it is spiritual steam. Woe to him who, in his desire to suppress irregular manifestations thereof, sits on the safety valve—he will get "blown up." A man with Heart may be irregular in his action; he may be erratic; he may be ever taking "new departures." His appeals may be open to criticism, because they are sensational; he may (under God) save souls by unauthorized methods; his piety may not always be of the peculiarly proper and perfect kind, but men with hearts are apt to own no tribunal but his who "searches the heart," and you must let them work very much in their own way if you would have them work with you; and if they work not with you, you may haply find them unwittingly working against you, and eclipsing your artistic services by their rough and ready, but hearty, zeal. Luther's great soul outgrew the artifices of the monks, while the careful Erasmus, with all his learning, was content to keep within "regulation" bounds in his original sphere, because, as he owned, he was not of the stuff of which martyrs are made. But which of the two has made the deepest impression on the ages?

We plead, then, for Heart; for while Heart is superior to Art, it nevertheless finds in itself the art of imitating Jesus.

And now, gentlemen of the jury—we beg pardon, fellow-teachers—we ask your verdict for Heart; first, as the prime necessity in the work to which you have set your hands. It is very desirable that all our classes should be taught by highly-educated men and women, yet it is to be remembered that education *per se* is no qualification at all for the Sunday-school teacher's work. It might have been in the days of Robert Raikes, when Sunday-schools were established in order that children might receive the rudimentary education more than which is now given in every board school. But education *alone* is no qualification now that the Sunday-school has taken the higher ground of spiritual culture. The prime qualification now is Heart, Heart sanctified by the love of Christ, and baptized in the might of the Spirit of God. A teacher, therefore, without Heart is out of place in a Sunday-school class—exhibiting mechanism where we expect to find life, and substituting the wisdom of this world when he ought to speak as an oracle the divine lore of the next.

We ask your verdict for Heart, and with it your indulgence for the hearty—albeit that their mental constitution may not be cast in the mold from which came your own. If you are a superintendent, your hearty friend will be almost sure to try you by his irregular methods, and you may have to construct the rules of your school of india-rubber—not too elastic, perhaps, but yet elastic—or you will lose your friend and get a worse teacher in his place. If you are a teacher, your hearty companion will perhaps disturb your more orderly class, as (forgetting himself, and you, too, for the nonce, though he is the most considerate of men) he raises his voice to the pitch of declamation, when the inspiration is on him, and then sinks it to a whisper, while all the heads in his class converge to the narrowest of circles, as your hearty friend seems to be telling them the profoundest of secrets. Do not fear if some of your scholars—just now and then—look over their shoulders toward his class; the electricity may reach them thus, and through them perhaps you—who can tell? But any how, be indulgent. Admonish your friend if you will; hint the desirability of his keeping within bounds, but bear with him.

We ask your verdict for Heart, and with it not only your indulgence for the hearty—the *too* hearty (if that is possible)—but also that you will bring heart into your own methods. The Sunday-school system is in itself but a machine—Heart is the force that moves it. It is true that machinery will move—for a time—when the steam is turned off, but only as the result of the force just removed; and even so mechanical activity may be maintained in the Sunday-school for a while—after the heart-power has ceased to work. But in these days of high pressure in every thing else, we cannot afford to let the Sunday-school cause gradually fail for want of Heart. And yet have we never seen signs of failure? Does it not take some teachers too long to get up their steam, so that the lever is not moved at all until the afternoon?—the best part of the day, the morning, being allowed to slip away unimproved.

Cultivate heart, then, in all your work. "Whatsoever thine hand findeth to do, do it with thy might." Souls are perishing, time is fleeting, opportunities are slipping away. Grasp each occasion, then:

"Hold fast the fleeting angel till he bless thee,
And then imprint the mark of wisdom on his wings."

Cultivate heart. Let Heart be the furnace that shall fuse all the life—the fire that shall impart its own nature to all; and then let all, thus fused and glowing, be poured into the mold that gave shape to "the Son of the Father in truth and love."

Cultivate heart. Bid Intellect bow to her, and then let Intellect, rising, ascend the steps of the throne from which Heart sways the whole life. Let Intellect—laying under tribute all the resources of a laborious criticism—be as one with her sister in a sovereignty so divine.

Cultivate heart; for only that work will endure which is hearty. The growth or decline of our Sunday-school work may be predicted from the degree of heartiness with which it is prosecuted. The work of Heart will last after the work of Art has perished; and while all our powers and talents should be pressed into the service of Christ, the result will be success or failure, according as Heart is, or is not, supreme. Imagination may startle with a brilliant flash, but Heart will burn its light of love on and on. Intellect may impart the eagle eye to modern "men of Issachar," who have "understanding of the times, and know what Israel ought to do;" but Heart will fill that eye with tears, that the work may be done sympathetically, and communicate her own electricity to nerve the hand that does it. Wealth may present her hoarded stores, but Heart only knows how to circulate them wisely and well. Talent may raise man half-way to the divine, but only when inspired by a heart at peace with God.

Fellow-workers, Heart is love—love strengthened by purpose. "And now abideth faith, hope, love, these three; but the greatest of these is love." The greatest because, though faith now abides, the day will come when faith shall be baptized into the heavenly vision, and lose her light for us, as when the glimmering star disappears, bathing itself in the sunbeams of returning day. The greatest, because when hope has, with her staff, supported us to the dark river and through it, we shall need her ministries no more when in immortal youth we tread the golden streets of the New Jerusalem. But when faith and hope—kind angel companions though they be for the present—shall have wished us an eternal adieu, and taken their departure to guide and to support other pilgrims, love shall abide forever. "The greatest of these is love," and love is but another name for Heart.—*Sunday-School Chronicle.*

"The Lord our Strength."

BY MARY LOWE DICKINSON.

Lying beneath his hand in patient meekness,
Freed from the tyranny of self at length;
Praise to the Love that makes this utter weakness
Into a channel for Almighty strength.

Praise to the Love that, guiding and enfolding,
Shuts out each pang of sorrow or of dread;
By its own strength, implanting and upholding,
New life in God, where life of self is dead.

New life in God, a glorious unveiling,
Victory in him, triumphant and complete,
E'en while we mourn with penitent bewailing,
And clothed with shame our failure and defeat.

Covered with shame, and yet his glory sharing,
Even for us the garment of his praise,
Strong in his strength, his cross exultant bearing,
Since *Via Dolorosa* is among his chosen ways.

Emptied, yet full; content in him abiding;
Waiting in patience; speeding at his call;
Aye in his might our troubled weakness hiding,
Glad to be nothing since the Lord is all.

FOURTH INTERNATIONAL CONVENTION.

THE STATISTICAL SECRETARY'S REPORT.

SUNDAY-SCHOOL STATISTICS FOR THE UNITED STATES AND BRITISH AMERICAN PROVINCES.

UNITED STATES.	Sunday-schools.	Membership.			Population.	County Organization.		
		Scholars.	Teachers.	Total.		No. of Counties.	Counties Organized.	Banner Counties.
* Alabama	3,048	158,126	19,301	177,427	1,262,505	66	30	....
‡ *Alaska Territory*	8	1,550	27	1,577	.....	1	....	....
* Arizona Territory	22	1,245	202	1,447	40,440	5	....	....
* Arkansas	1,244	63,562	8,177	71,739	802,525	75	12	....
* California	610	50,711	5,108	55,819	864,694	52	27	....
* Colorado	278	20,532	2,853	23,385	194,327	30	11	....
* Connecticut	1,035	134,296	18,126	152,422	622,700	8	8	1
* Dakota Territory	478	19,358	1,811	21,169	135,177	95	28	....
¶ *Delaware*	200	22,003	3,000	25,003	146,608	3	....	....
* District of Columbia	170	33,755	4,034	37,789	177,624	....	....	....
* Florida	670	36,009	4,686	40,695	269,493	39	13	....
* Georgia	4,491	271,759	30,310	302,069	1,542,180	137	137	3
‡ *Idaho Territory*	28	1,820	168	1,988	32,610	11	....	....
* Illinois	6,260	500,227	64,392	564,619	3,077,871	102	102	27
* Indian Territory	165	4,997	493	5,490	100,000	8	....	....
‡ Indiana	4,047	334,396	38,814	373,210	1,978,301	92	92	11
‡ Iowa	4,500	270,000	63,000	333,000	1,624,615	99	89	12
* Kansas	3,055	187,380	20,000	207,380	996,096	103	75	2
* Kentucky	2,647	225,801	31,606	257,407	1,648,690	116	50	2
¶ *Louisiana*	1,377	96,843	13,220	110,063	939,946	57	2	....
‡ Maine	1,200	78,500	11,500	90,000	648,936	16	10	....
* Maryland	2,095	201,138	24,847	225,985	934,943	23	23	....
‡ Massachusetts	1,363	212,782	24,575	237,357	1,783,085	14	14	1
* Michigan	3,373	252,870	47,230	300,100	1,636,937	79	31	2
* Minnesota	1,622	87,124	12,363	99,487	780,773	80	38	....
† Mississippi	1,583	104,452	14,244	118,696	1,131,597	74	22	2
* Missouri	3,448	223,395	29,328	252,723	2,168,380	114	75	11
* Montana Territory	40	2,000	275	2,275	39,159	11	....	....
* Nebraska	1,628	89,840	11,369	101,209	452,402	72	54	....
‡ *Nevada*	26	2,634	398	3,032	62,266	15	....	....
* New Hampshire	519	53,685	6,765	60,450	346,991	10	10	1
* New Jersey	1,972	197,384	30,261	227,645	1,131,116	21	21	6
* New Mexico Territory	45	1,345	225	1,570	119,565	13	....	....
* New York	6,441	905,538	111,482	1,017,020	5,082,871	60	60	8
* North Carolina	4,197	197,937	33,576	231,513	1,399,750	94	14	....
* Ohio	6,629	586,568	82,129	668,697	3,198,062	88	57	6
* Oregon	290	12,442	1,990	14,432	174,768	23	4	....
* Pennsylvania	8,147	821,650	110,085	931,735	4,282,891	67	44	7
¶ Rhode Island	401	43,994	5,998	49,992	276,531	5	4	....
¶ South Carolina	1,412	93,164	12,704	105,868	995,577	32	16	1
* Tennessee	3,840	249,600	34,560	284,160	1,542,359	96	34	6
* Texas	5,000	186,787	21,037	207,824	1,591,749	172	58	1
* *Utah Territory*	84	3,705	414	4,119	143,963	20	....	....
† Vermont	650	60,145	6,855	67,000	332,286	14	13	....
* Virginia	3,512	273,671	42,268	315,939	1,512,565	100	60	....
‡ *Washington Territory*	87	3,977	471	4,448	75,116	24	....	....
* West Virginia	1,888	120,811	19,212	140,023	618,457	54	33	4
¶ *Wisconsin*	2,454	165,925	18,094	184,019	1,315,497	60	3	....
* Wyoming Territory	24	1,400	135	1,535	20,789	5	....	....
Totals for United States	98,303	7,668,883	1,043,718	8,712,551	50,155,783	2,555	1,364	114
CANADA.								
					(1871.)			
* Ontario	3,570	285,177	33,230	318,407	1,620,850	38	19	2
† *Quebec*	487	28,338	4,260	32,598	1,191,526	62	....	....
‡ Nova Scotia	387	30,263	3,406	33,669	387,800	18	3	....
‡ *New Brunswick*	367	15,573	1,749	17,322	285,594	15	4	1
‡ Prince Edward Island	99	7,626	796	8,422	94,020	3	1	....
‡ Manitoba	53	3,141	280	3,421	12,228	5	....	....
‡ *British Columbia*	2	36	9	45	42,000	....	....	....
Totals for Canada	4,965	370,154	43,730	413,884	3,634,018	141	27	3
* Newfoundland	240	17,572	1,749	19,321	161,374	....	....	....
* *Labrador*	8	240	32	272	.....	....	....	....
Totals for United States and British American Provinces	103,516	8,056,799	1,089,229	9,146,028	53,951,175	2,696	1,391	117

ADDENDA—STATISTICAL.

(30)—* Report made by State, Provincial, or Territorial Association to the FOURTH INTERNATIONAL CONVENTION.

(11)—‡ Report made to the THIRD INTERNATIONAL CONVENTION, Toronto, Ont., June 22–24, 1881.

(3)—† Report made to the SECOND INTERNATIONAL CONVENTION, Atlanta, Ga., April 17–19, 1878.

(5)—¶ Estimates made for the FIRST INTERNATIONAL CONVENTION, Baltimore, Md., May 11–13, 1875, by *International Statistical Secretary*, namely: Delaware, Louisiana, Rhode Island, South Carolina, and Wisconsin.

The First International Convention (Baltimore) requested that Sunday-schools of *all* denominations should be included in the reports. The Second International Convention (Atlanta) requested that schools connected with non-Evangelical Churches should be omitted in the reports, and reported separately. Owing to this, there is an apparent loss of membership in Maryland in comparison with former reports.

ORGANIZATION.

(10) BANNER STATES—EVERY COUNTY ORGANIZED, printed in CAPITALS, namely: Connecticut, Georgia, Illinois, Indiana, Maryland, Massachusetts, New Hampshire, New Jersey, New York, and District of Columbia.

(37) ORGANIZED STATES, PROVINCES, AND TERRITORIES, printed in SMALL CAPITALS.

(12) UNORGANIZED STATES, PROVINCES, AND TERRITORIES, printed in *Italics*. The States of Louisiana, Nevada, and Wisconsin were reported organized at the Toronto Convention. Having held no convention during the past term, they are reported as lapsed. Washington Territory was reported organized together with Oregon; the Province of Quebec was included in the "Association of Canada," and New Brunswick in the "Maritime Provinces Association." At a meeting of the International Executive Committee, held at Chautauqua, N. Y., August 7, 8, 1883, it was decided that unless evidences of organization appear in individual States or Provinces such should be reported as unorganized. Under this ruling, Washington Territory and the Provinces of Quebec and New Brunswick are reported as lapsed. In addition to these, the State of Delaware, the Territories of Alaska, Idaho, and Utah, and the Provinces of British Columbia and Labrador remain unorganized.

SUNDAY-SCHOOL STATISTICS OF ALL NATIONS.

	Sunday Schools.	Scholars.	Teachers.	Total.	Compiled by
NORTH AMERICA—United States	98,303	7,668,833	1,043,718	8,712,551	
Canada	4,965	350,154	43,730	413,884	E. Payson Porter, Statistical Secretary, Philadelphia, Pa., U. S. A.
Newfoundland	240	17,572	1,749	19,321	
Other portions of	1,000	35,000	6,000	41,000	
EUROPE—England and Wales	.....	5,200,766	593,436	5,794,212	
Scotland	.....	561,262	53,113	614,375	Fountain J. Hartley, Statistical Secretary London (England) Sunday-School Union.
Ireland	.....	298,639	28,155	326,794	
Norway	.....	65,000	5,600	70,600	
Sweden	.....	150,000	15,000	165,000	Pastor Dr. Truve, Gottenberg.
Denmark	.....	45,000	4,000	49,000	Mr. Henry Ussing, Copenhagen, Den.
Germany	2,851	250,000	13,000	263,000	Mr. W. Brockelmann, Heidelberg.
Holland	1,291	141,640	3,800	145,440	Pastor J. M. Heybrock, Amsterdam, Hol.
Belgium	50	1,840	192	2,032	Mr. A. Brocher, Sart Dame Avelines, Belgium.
France	1,080	45,000	4,500	49,500	Rev. Paul Cook, 115 Rue Chevallier, Levallois.
Switzerland	1,591	91,371	6,522	97,893	Pastor Dr. E. Bloesch, Berne, Switzerland.
Italy	200	12,560	850	13,410	Rev. A. Meille, Florence.
Spain	100	8,000	400	8,400	
Portugal	30	2,000	100	2,100	Mr. Albert Woodruff, New York, U. S. A.
Not enumerated above	.....	15,000	1,000	16,000	
ASIA—Persia	68	3,000	272	3,272	
Other portions of	.....	35,000	1,500	36,500	Pastor Jacob, Oroomiah, Persia.
AFRICA	.....	158,745	8,355	167,100	Rev. George Thompson, Oberlin, Ohio, U. S. A.
SOUTH AMERICA	.....	150,000	3,000	153,000	
OCEANICA—Australia	.....	408,701	42,639	451,340	Fountain J. Hartley, London, England.
Hawaiian Islands	.....	15,000	1,300	16,300	Henry Waterhouse, General Secretary, Honolulu.
Other portions of	.....	25,000	1,500	26,500	
WORLD	.....	15,775,093	1,883,431	17,658,524	

Culture of the Realizing Faculty.

BY MRS. V. C. PHOEBUS.

We refer to "that power of the mind which enables us to realize or repeat in our own bosoms the emotions and moral consciousness of others, and so to put ourselves mentally into their position as to take up their joys and sufferings as our own."

The teacher who has himself realized the characters of which the Bible treats, to whom they are no longer pale abstractions, but men of like passions with ourselves, will have very little difficulty in interesting his class in them, or in leading them to realize that which is so vivid to himself. But if he does not possess this power, how shall he acquire it? There seems to me no better way than by a careful study of Scripture biography.

With this end in view, let him take some one character; hunt through the Bible for every mention of him; study his entire life so far as given; consider the age in which he lived and its influence upon him; take time for this study, dwell mentally with the character until you really feel his joys and sorrows and he becomes a vivid presence to you. By such a course of study, your own imagination will become enriched, and the realizing faculty of your pupils, catching the contagion, will also grow stronger.

That this culture, in a moral and religious point of view, is no unimportant matter, may be seen if we will but consider that the faculty under consideration is the "chief tie between man's moral and intellectual nature."

1. By enabling us to enter into the feelings of others, it produces compassion. He who spends his life in relieving the necessities of others is one whose powerful imagination has enabled him to put himself into the place of the unhappy until he has grown so haunted by the vision of suffering that the effort to relieve is necessary to his own peace of mind.

2. By enabling us to enter into peculiarities of character and opinion, it produces charity of judgment.

Mr. Lecky, in his history of "European Morals," says: "That which makes it so difficult for a man of strong vicious passions to unbosom himself to a naturally virtuous man is not so much the virtue as the ignorance of the latter. It is a conviction that he cannot possibly realize the force of a passion he has never felt. That which alone renders tolerable to the mind the thought of judgment by an all-pure Being is the union of the attribute of omniscience and purity, for perfect knowledge implies perfect realization."

We surely must see that the more our realizing faculties are cultivated the deeper becomes our sympathy and pity for the erring, because we grow more sensible of the influence of circumstance, both upon character and opinion.

From this point of view, we shall surely conclude not only that the culture of the realizing faculty is a very important point of a moral and religious education, but shall agree with Isaac Taylor when he says, "The minds of young persons had better be left void of every thing, rather than be destitute of the power and habit of transferring the consciousness of other minds to their own."

A Suggestion.

Please to allow me to suggest that, instead of having so many special services for the children, you have a day of fasting and prayer for a certain class of teachers and Sunday-school officers. "This kind goeth not out but by prayer and fasting." I refer to tri-monthly teachers and officers—those who try to be present once a month, and then are fifteen or twenty minutes late. They cumber the ground. They are neither hot nor cold. They attend just often enough to keep their names on the roll, and thus crowd out those who would do faithful work. Their classes dwindle and finally die, although some Sunday-school children will stand a wonderful amount of neglect.

There may not be faith enough in the Church to remove this great mountain of difficulty that stands in the way of successful Sunday-school work, but if not, what is the remedy? SUPERINTENDENT.

The Home College.

There has been a long standing need for a *home-church* organization to direct the reading of the young. The series of Home College Tracts has given a favorable opportunity to establish such schools. We organized a literary society under the above title last fall in the church at Galesburg, Michigan. It has met regularly on Tuesday evening of each week, save during the revival services last winter. The design was to arrange a systematic course of reading, and take as a basis the Home College Series.

Some time after our organization, attention was called to the Chautauqua Spare-Minute Course. Dr. J. H. Vincent informed us that certificates would be given for the reading of the series. This has been a stimulus to some of our young people to pursue the course.

The subjects of the series are so varied as to give an interesting variety to a society of readers. Our organization is very simple. The officers consist of president, secretary, treasurer, and literary committee. After the organization, members were received by vote, and the payment of a nominal fee of ten cents. The purpose was to place no obstruction in the way of any, and yet have a door of entrance. We organized with a membership of twenty-four, and at the close of our term of reading we had fifty-two.

The order of exercises consisted of essays, recitations, readings, carefully prepared articles on referred questions, and an examination of the Home College Tract, assigned for the week. Some one was designated to write a review of the paper, and

then a familiar conversation followed on the same. Our closing exercises were held in the church on Tuesday evening, June 17. We had a full house and an excellent programme. Twenty-six certificates of the Chautauqua Spare-Minute Course were granted to those who had completed the course of reading. A large number came in late in the year, and have read a part of the course. They are prepared to meet the requirements next year.

The practical results have been good. Many have been directed into new lines of reading, and books of reference, for referred questions, have been in constant use.

The society was in the most complete sympathy with the work of the Church, although very few of its members were professed Christians. All save three were converted and have joined the Church. E. S. MECHESNEY.

Under the Mats.

BY MRS. J. F. WILLING.

"MARY, what makes you think you are converted? Do you see any change in your life?"

"O yes, ma'am; but the biggest difference is, I don't slight my work any more. I always sweep under the mats now."

Conscientious thoroughness is usually a mark of the work of divine grace in a Sunday-school teacher's heart. He has much to make him careless, and little to stimulate earnest effort. There is no promotion to work toward, no salary, nor its increase, depending upon successful service. There are usually small opportunities for drill, and no examinations worthy the name. He spends an hour and a half with his class, with a hundred and sixty-six and a half intervening, and filled with other affairs. Of that hour and a half not more than twenty-five minutes are given directly to teaching. It will not be strange if he feels this to be an unimportant service—one that in the nature of things must yield a sparse harvest. He will certainly reach that conclusion, and prepare and teach accordingly, unless God gives him to see otherwise.

In the divine light he will discover that this work wrought for God has a compensation beside which moneyed returns are too coarse for mention. God never forgets the least service rendered for love of him. Christ promised what we would not have thought to ask, that even a cup of cold water given in his name should not lose its reward.

"The Lord was with Samuel, and did let none of his words fall to the ground." The teacher may have but little time with his class, but his relation to his scholars is continuous. Not unfrequently he represents to them their best or only chance of learning God's truth. His words drop into their hearts like a warm spring-shower, each drop lost in the soil, yet quickening a growth of fresh, bright activities that may produce an abundant harvest; and, when at last the books are opened, he will find that every item of sacrifice and effort passed under the eye of the Master, and went upon the record as so much done to the Lord Christ himself.

Every one who attempts this most important work should see to it that he accepts the duty for the Lord's love, and to help on his cause, and that for that reason he renders the most conscientiously thorough and careful service, believing that every stroke counts upon the final issue, and his labor is not in vain in the Lord.

Opening and Closing Services for Third Quarter of 1884.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. I was glad when they said unto me, Let us go into the house of the LORD.

SCHOOL. Our feet shall stand within thy gates, O Jerusalem.

SUPT. Jerusalem is builded as a city that is compact together:

SCHOOL. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

SUPT. For there are set thrones of judgment, the thrones of the house of David.

SCHOOL. Pray for the peace of Jerusalem: they shall prosper that love thee.

SUPT. Peace be within thy walls, and prosperity within thy palaces.

SCHOOL. For my brethren and companions' sakes, I will now say, Peace *be* within thee.

SUPT. Because of the house of the LORD our God I will seek thy good.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Let the word of Christ dwell in you richly in all wisdom.

SCHOOL. Thy word have I hid in mine heart, that I might not sin against thee.

III. DISMISSION.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: THREE MONTHS WITH DAVID AND THE PSALMS.

NOTES BY THE REV. J. L. HURLBUT, D.D.

B. C. ——.] **LESSON X. CONFIDENCE IN GOD.** [Sept. 7.

Psa. 27. 1-14. [*Commit to memory verses* 4, 5.]

1 The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD; be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

General Statement.

In the life of David two periods far apart have been named by different writers for the date of this psalm. One is the time of his wandering among the mountains of Judah, in danger from the hate of King Saul, and the false testimony of Doeg the Edomite and other enemies. But the reference to the tabernacle seems to point to a later period, when the house of God was established, and its service maintained. Hence I incline to assign the Psalm to the time of Absalom's rebellion, when David was in exile, and his cause, though rising out of despair, was not yet crowned with triumph. In the wilderness he longs for the house of God, and, if it were possible, would fly from the strife of parties, and the cares of State, to the quiet retreat of the tabernacle, where his days could be spent in ceaseless communion with the Lord. Though foes are mustering against him, and friends have forsaken him, and his character has been slandered, he is confident in God, and fully believes that the Almighty will be his shield to protect, and his sun to turn him from darkness unto light. Looking heavenward, his hope is high, but as his thought reverts to self his spirit sinks, and he sends forth a passionate cry for mercy, and for deliverance from the cruelty and treachery of his foes.

Explanatory and Practical Notes.

Verse 1. The Lord. The name used here and throughout the psalm, except in one verse, is *Jehovah*, the personal, loving, eternal Father; the name by which God revealed himself to his chosen people. **My light.** As the light is the source of all life and growth in nature, so is it in the heart of man. (1) "*The Lord is to the soul what the sun is to the world.*" **My salvation.** By the Almighty we are redeemed from sin, rescued from danger, relieved from trouble, and delivered from temptation. **Whom shall I fear.** (2) *He who is alone with God is mightier than the world without God.* **Strength of my life.** Or, "the stronghold of my life;" as if the Lord were a tower in which his servant finds refuge, as a child feels safe in its mother's arms.

2. The wicked, even mine enemies. They were "the wicked," not because they were David's enemies, but because they were God's enemies; and therefore foes to one who was on God's side. **Came upon me.** They are compared to raging beasts of prey, leaping suddenly upon the victim whom they expect to destroy. (3) *We too have invisible foes eager for our souls, and David's hope for victory is ours also.* **They stumbled.** There may be some reference to an event in David's life; some plot that failed, like Absalom's or Sheba's; but how often God's people are delivered by divine interposition! **And fell.** (4) *Certain failure awaits those who plan against God's cause.*

3. Though an host. Literally, "though a camp should encamp against me:" as when the Syrian host surrounded the city where Elisha slept, (2 Kings 6,) or when Saul and his men compassed David. 1 Sam. 23. 26. **My heart shall not fear.** Because he knew that God was nearer and mightier than all his foes, and that while God had a work for him to do man could not harm him. **In this.** In this danger or trial. **Will I be confident.** His confidence was in God, who had succored him in the past.

4. One thing have I desired. The path of success lies in choosing a fit and worthy aim, and in steadily pursuing it. (5) "*Let all our affections be bound up in one affection, and that affection set on heavenly things.*"—*Spurgeon.* **Have I desired.** Notice that the psalmist's desire was not for triumph over enemies, nor safety from their wiles, but communion with God. (6) *Aim for the best and you gain lesser aims with it.* **To dwell in the house of the Lord.** Driven afar from home and the tabernacle, by the necessities of war, and surrounded by the worldly and the wicked, the psalmist looks almost with envy upon the priests who dwell in the rooms around the Sacred Tent, and longs to be, like them, ever near the altar. (7) *How often do we forget how precious are our privileges of Christian worship!* **All the days.** He longed to be where he could constantly engage in the services of the sanctuary. **To behold the beauty of the Lord.** "Beauty" here means *grace, excellence*, and the psalmist's desire was not to behold a visible form, but to contemplate spiritual loveliness, to enjoy communion with God's Spirit. **In his temple.** The tabernacle, hallowed by God's presence.

5. For. A reason for his desire to dwell in the tabernacle was that there he would be safe from the strife of men. **Hide me in his pavilion.** The metaphor is that of the chieftain's tent in the center of the camp, the place of safety and of honor. **In the secret of his tabernacle.** In the Holy of Holies, where no one could enter. Of course, in poetry this is not to be understood literally. The poet longed to be where God dwells in the silence and seclusion of his house. **On a rock.** He imagines himself perched upon a mountain crag out of the reach of his enemies.

6. Now shall mine head be lifted up. His faith gives the confident expectation of a speedy triumph and return to the house of God. **Therefore will I offer.** His thought is not of feastings in the palace, but sacrifices of thanksgiving in the temple. **Sacrifices of joy.** Offerings expressive of gratitude for deliverance and victory. (8) *In our success let us not forget from whom it has come.*

7. Hear, O Lord. A sudden change of subject and tone as the psalmist considers his own condition. **When I cry.** He cares not whether men hear, if he can be sure that God bends his ear to listen. **Have mercy.** (9) *Even the best of men can only plead for mercy when he comes before God.* **Answer me.** Prayer implies an expectation of answer, and will receive it, if offered in the right spirit.

8. When thou saidst. These words are not in the original, but their thought is essential to the meaning. **Seek ye my face.** This is God's call to every heart of man, but only those who willingly listen can hear it. **My heart said.** It was not an unwilling obedience, but an eager echo of the divine call. (10) *It is the heart-affection which God seeks, and will have alone.* **Will I seek.** We seek God in meditation upon his word, in prayer, and in humble endeavor to obey his will.

9. Hide not thy face. God's face would be hidden if he turned away from our prayer, and refused to answer it, which he will never do to those who seek him in sincerity. **Far.** This word is not in the original, and should be omitted. Three degrees of God's withdrawal are here indicated: 1. That in which he hides his face, and will not hear; 2. That in which he puts the petitioner aside; 3. That in which he utterly abandons him. (11) *Earthly kings may so treat men, but not so the King of heaven.* **Thou hast been my help.** God's help in the past is a warrant for our appeal in the present.

10. When my father. We are not to suppose that such was the psalmist's case. It was only imagined, as the strongest possible instance of abandonment, to show that the Lord's mercies are even greater than those of the tenderest human relationships. **The Lord will take me up.** Will show himself a Friend, will give victory over all opposers, and will receive into his arms at last.

11. Teach me thy way. He seeks not his own way, but to know the path of God's will, that he may walk in it. **A plain path.** Not precisely an easy path, a way clearly seen; but a *direct* path, one which is straight, honest, open; a right way, as opposed to the tortuous paths of evil. **Because of mine enemies.** Enemies are watching his footsteps, who will misinterpret his acts and words, and make his good seem evil; he therefore prays for a path which will be so plainly right that it cannot be made to appear wrong. (12) *We should try so to live that our good may "not be evil spoken of."*

12. Deliver me not over. He prays that his enemies, perhaps the supporters of Absalom, may not succeed in their plots. **Will of mine enemies.** What this will was may be supposed from Ahithophel's cruel counsel to pursue after David, and slay him while faint and weary. **False witnesses.** God's people in every age have been slandered, and religion itself has been abused wrongfully. It is rare to find an opponent of Christianity who will tell the truth about it.

13. I had fainted. These words are not in the original, and the sentence is purposely abrupt and unfinished. "If I had not believed to see the goodness of the Lord in the land of the living"—no words can express the misery of such a condition. **Unless I had believed.** Take away the Christian's faith in God, and what has he left? **To see the goodness of the Lord.** To enjoy the tokens of the divine favor in restoration and prosperity.

14. Wait on the Lord. Here is the summing up of the thought of the psalm, the conclusion to which the psalmist's experience led him, and the exhortation that he would give to others. It conveys the idea of the words, "watch, hope, trust," all in one. **Be of good courage.** Hebrew, "be strong." **Wait, I say.** David adds this as the result of his own experience. *He* had waited on God, and found strength, and therefore he recommends others to do the same.

HOME READINGS.

M. Confidence in God. Psa. 27. 1–14.
Tu. The confidence of Joshua. Josh. 8. 1–8.
W. The confident leader. Exod. 14. 10–22.
Th. Trust in time of trouble. Psa. 3. 1–8.
F. Confidence through faith. Eph. 3. 8–21.
S. No trust to the flesh. Phil. 3. 1–14.
S. The only safety. Acts 4. 5–12.

GOLDEN TEXT.

The Lord is my light and my salvation; whom shall I fear? Psa. 27. 1.

LESSON HYMN. 7, 6.

Hymnal, No. 639.

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help, is near:
Though hosts encamp around me,
Firm in the fight I stand;
What terror can confound me,
With God at my right hand?

Place on the Lord reliance;
My soul, with courage wait;
His truth be thine affiance,
When faint and desolate;
His might thy heart shall strengthen,
His love thy joy increase;
Mercy thy days shall lengthen;
The Lord will give thee peace.

DOCTRINAL SUGGESTION—The providence of God.

Monthly Missionary Meeting.—Topics: 1. The heathen world's appeal for the Gospel. 2. Missions in Japan.

QUESTIONS FOR SENIOR STUDENTS.

1. Resting in the Lord, v. 1–3.
By what names is the Lord called in these verses?
For what does the psalmist especially praise God?
What power will lift us above the fear of men?
How is this illustrated in 2 Kings 6. 15–17?

2. Waiting upon the Lord, v. 4–7.
What was the psalmist's desire, and the reason for it?
What is meant by the "beauty of the Lord?"
How may we obtain answer to the prayer in Psa. 90. 17?
What mercies may the believer expect from the Lord?
How may we offer the sacrifices here promised by the psalmist?

3. Walking with the Lord, v. 8–14.
What was the response of the psalmist to the call of God?
Why was David fearful of losing God's favor?
What verse in this lesson especially shows the degree of God's mercy?
What is meant here by the goodness of the Lord?
What motives are here given for waiting on the Lord?

Practical Teachings.

Where do we here learn—

1. What God is to those who trust him?
2. What God will do for those who call upon him?
3. How we may enjoy God's mercies?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Resting in the Lord, v. 1–3.
What titles does David give to the Lord?
What has God promised to be to all his people? Isa. 60. 20.
What did Jesus say of himself in John 8. 12?
What courage did David's trust give him?
What had been his experience?
What was now his resolve?

2. Waiting upon the Lord, v. 4–7.
What did David especially ask of God?
Why did he desire this?
What would the tabernacle of God become to him?
What safety would it afford him?
What service of thanks would he offer?
What is his prayer for help?
Do you love the service and worship of God's house?

3. Walking with the Lord, v. 8–14.
What was David's answer to God's call?
What has been your answer?
What prayer of David should be ours for divine presence and guidance?
What assurance of future protection had David?
What instruction and guidance is sought?
What had encouraged the psalmist?
How may spiritual strength be obtained?

Teachings of the Lesson.

Where in this lesson are we shown—

1. The source of spiritual courage?
2. The joy of spiritual communion?
3. The need of spiritual strength and guidance?

QUESTIONS FOR YOUNGER SCHOLARS.

Who is our light and salvation? **The Lord.**
What can he take away from our lives? **All fear and dismay.**
From what will he protect us? **From our enemies.**
What did David desire of the Lord? **To dwell in his house.**
What will we see in the house of the Lord? **The beauty of the Lord.**
Who will hide us in time of trouble? **The Lord.**
What does the Lord say unto us? **"Seek ye my face."**
Does God ever hide his face from us? **No, our own sins hide it from us.**
What should we say in our hearts? **"Thy face, Lord, will I seek."**
Does God ever forsake us? **Never; he is always near us.**
For what should we pray? **To be led in a plain path.**
What should we be willing to do? **To walk in the path that God choose for us.**
What cheers us in the midst of trouble? **God's goodness and mercy.**
Who will strengthen our hearts? **The Lord.**
On whom may we wait and trust? **On the Lord.**

Words with Little People.

Remember—
God's love and goodness to us.
God's patience with us in our sin and folly.
God's gentleness in caring for us.
Do we not need his helping hand?
Should we not trust his love and mercy?
Can we do without his strength and light?

THE LESSON CATECHISM.

[For the entire school.]

1. What does David say is the strength of his life? **The Lord.**
2. What one thing did David desire? **To dwell forever in the Lord's house.**
3. What does David entreat of the Lord? **"Leave me not, neither forsake me."**
4. Who will take us up when our father and mother forsake us? **The Lord.**
5. What are we urged to do? **"Wait on the Lord."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Lord and the Psalmist.

I. The Lord's Light.
1. *The Lord is my light.* v. 1.
"I am the light of the world." John 8. 12.
2. *Whom shall I fear?* v. 1.
"Rejoice not....O mine enemy." Micah 7. 8.

II. The Lord's Strength.
1. *The strength of my life.* v. 1.
"Jehovah *is* my strength." Isa. 12. 2.
2. *My heart shall not fear.* v. 3.
"God....for us, who....against?" Rom. 8. 31.

III. The Lord's Fellowship.
1. *Dwell in the house of the Lord.* v. 4.
"Early will I seek thee." Psa 63. 1, 2.
2. *Behold the beauty of the Lord.* v. 4.
"How great is his beauty." Zech. 9. 17.

IV. The Lord's Protection.
1. *Hide me in his pavilion.* v. 5.
"Thou *art* my hiding-place." Psa. 119. 114.
2. *Set me....upon a rock.* v. 5.
"Established my goings." Psa. 40. 2.

V. The Lord's Call.
1 *Seek ye my face.* v. 8.
"Seek ye the Lord." Isa. 55. 6.
2. *Thy face....will I seek.* v. 8.
"My soul thirsteth for God." Psa. 42. 2.

VI. The Lord's Mercy.
1. *Father....mother forsake....Lord.* v. 10.
"Can a woman forget her....child?" Isa. 49. 15.
2. *The goodness of the Lord.* v. 13.
"How great is thy goodness." Psa. 31 19.

ADDITIONAL PRACTICAL LESSONS.

The Believer and his Lord.

1. The believer should *trust* in the Lord as the Being who gives light upon his way, and delivers him from danger. v. 1.

2. The believer should *be bold* in the Lord, having confidence of victory through him. v. 1, 3.

3. The believer should *seek communion* with the Lord, and worship him in his house. v. 4.

4. The believer should *give thanks* to the Lord in his house, and in public, for all his mercies. v. 6.

5. The believer should *call* upon God in times of need and trouble, assured that God will respond to his cry. v. 7, 8.

6. The believer should *wait* upon the Lord, constantly and earnestly, until his petition is granted. v. 14.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

To see a person perfectly fearless and unmoved in the presence of such danger as fills others with uneasiness and terror is a sight that cannot but attract interest. When the approach of an unusually high tide on the Thames gave warning that its banks would speedily be overflowed, it was natural that the inhabitants of the low-lying dwellings close to the river should be alarmed. We should not have wondered if the little children had not discontinued their play, but it would have been puzzling indeed to have seen men and women going about their ordinary work just as if no calamity were impending. For where danger is not known or not understood it may be disregarded, but where it is fully comprehended it naturally excites fear. Let a town or village be threatened by an invading army, and it will be strange indeed if the people show no alarm.

In the psalm for to-day we see the picture of

A man in the presence of danger.

He is certainly not unaware of it. He speaks much of his "enemies," or of their wickedness and cruelty. Vers. 2, 6, 11, 12. He sees war ready to rise up, and a host preparing to encamp against him. Ver. 3. He knows that trouble of all sorts may come upon him. Ver. 5. Looking on this side only we should say he had a very alarming prospect before him. But what is his attitude? What are his feelings? He says: "Whom shall I fear?....Of whom shall I be afraid?....My heart shall not fear!"

What makes him thus confident?

1. The sojourner in the desert need not fear the burning sun if he has a tent to protect him from its searching rays. David had such a tent, ready against the time of trouble, a place where he should

be hidden from the glaring heat and the blighting blast. Ver. 5.

2. I remember standing one day on a narrow strip of beach on the coast of Yorkshire. The sea was sweeping in in great rollers, and looked as though it must inevitably engulf all that lay before it. I felt as though the next moment I might myself be carried away, so I turned and climbed the cliff overhead. Once up on the top I could look down upon the wild scene beneath me without fear or uneasiness, for however the billows might rage I was beyond their reach. They could make no impression upon the rock on which I stood. David had such a rock, where he was in perfect safety. Ver. 6. No matter how his enemies swarmed and raged below, he was lifted up above them—beyond their reach. Ver. 7.

3. But was the rock so firm that nothing could move it? Even the mighty rocks of Niagara are worn away by the ceaseless fall of the stream. Though they have stood for thousands of years, they cannot stand forever. But David's rock was the "Rock of Ages," Jehovah himself. "The Lord," he says, "is my salvation: the Lord is the strength of my life." No wonder, then, that he is confident. And the "tent"—is not a tent a frail covering at least? Will the shelter be sufficient? See what the tent is. Psa. 31. 20. It is the "presence" of Jehovah, accompanying the traveler all through his journey, spread over him in a moment, as every need arises. I was reading the other day a letter from the wife of a missionary in Central Africa, written on the march. She spoke of the great comfort their tent was to them, affording them night after night the shelter they required. A "rock," and a "tent;" the Lord is both of these to his servant.

How came David to obtain this defense and shelter? The tent I referred to just now was given to the missionaries, and they gladly accepted it. They did not say, "O, we can do without it; it will be cumbersome on the journey." Yet that is what some say of David's "tent." They do not want the presence of God; they would feel that sacred presence to be in their way. And the "rock" is too high for some. They would rather build their houses on the sand. Matt. 7. 26. Not so David. See what was the one thing he desired, and sought after, "that I may dwell in the house of the Lord all the days of my life;" and this for the sake of protection? No, protection was not his first thought; it was "to behold the beauty of the Lord, and to inquire in his temple." He loved God's presence for itself. And so to him the promise came true: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name." Psa. 91. 14. We must just notice

How David maintained his confidence. Two ways are mentioned in the psalm, praise (ver. 6) and prayer. Vers. 7–12. If screened from the fierce sun by a sheltering tent, how foolish it would be to step out and try to moderate the dangerous heat. True wisdom would be to remain inside. Or if high up above reach of the stormy sea, what should we think of the man who would come down again to do battle with the waves? what wonder if he succumb! He should have stayed where he was. Look at David's resolution, expressed in another place. Psa. 61. 3, 4. Having found God to be a "shelter" and a "strong tower," he says: "I will abide there," I will make my refuge there. He did not want to trust to himself, to try his own strength again. But how did he "abide" in the shelter of Jehovah? In two ways, the psalm tells us, by praise (ver. 6) and by prayer. Vers. 7–12. These kept him in the Lord's presence. See how confidently he spreads out his need before God. Vers. 7–12. He wants continual mercy—the shining of God's face—to be "gathered" as a child by its parents, to be taught, to be led, to be delivered. But for this confidence there would be an end of him. Ver. 13. And from his safe abode he calls to all to "wait on the Lord," (ver. 14,) and make him their refuge.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the time in David's history to which this psalm applies, and give a word-picture of the circumstances, either while hiding from Saul or from Absalom. ....The two aspects of this lesson: I. What the Lord is to the believer, (see the Analytical and Biblical Outline,) and notice the aspects in which God is here presented. ....II. The relation of the believer to the Lord; what we may do in our relation to him. (See Additional Practical Lessons)....Or, the spirit of the follower of God; a spirit, 1.) Of trust; 2.) Of confidence and courage; 3.) Of fellowship; 4.) Of praise; 5.) Of prayer; 6.) Of perseverance....ILLUSTRATIONS. God's deliverance may be illustrated in the story of the Spanish Armada, which attacked England in the reign of Elizabeth, and was destroyed by storms....A company of Scottish covenanters, hiding upon a hill-top, were concealed from their pursuers by a mist which suddenly surrounded them, and caused their persecutors to lose their way...."One thing," (ver. 4.) Men of success have aimed for *one thing*, for example, Paul, Columbus, inventors like Palissy, Goodyear, and Morse, etc.... Ver. 4: A consumptive, who in health had felt no interest in the Church, said, as he heard the church bell in the tower which he could see from his window, "I think that if I could get well enough to go just once to church, and worship God, I should die contented."

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 1: Poetical, 545; Prose, 485; 2273. Ver. 2: 1434. Ver. 3: 6924, 8824. Ver. 4: Poetical, 49; Prose, 3975. Ver. 5: 4768, 5125. Ver. 8: 4539, 5246. Ver. 10: Poetical, 2438, 2439; Prose, 5538. Ver. 11: Poetical, 1638. Ver. 14: Prose, 10915, 12176.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Safety in God.*

INTRODUCTORY. Recall some of David's trials, and tell that it was the Lord who saved him in every time of danger. At first David was afraid when he saw some great trouble ahead, but when he found that God was always greater than the trouble he learned to trust him.

WHY DAVID TRUSTED IN GOD.

Print "Trust" on the board, and illustrate in some simple way. The teacher may call a child's name, say-

ing, "Come here, and I will give you something," suiting the action to the word. Explain that the child believed, or trusted the teacher, and therefore went when called. So David trusted the Lord to keep his word, and he sung this song of trust. Read first few verses of the lesson, and speak of the enemies who had tried to kill David. They could not hurt him because he trusted in the Lord.

WHY WE MAY TRUST IN GOD.

Are little children sometimes afraid? Are you ever afraid of the dark? Why? In the dark we cannot see, and do not know what dangers may be near. But there is a light that never goes out. David had this light, and so he was not afraid. Call for Golden Text. Who was David's light? Yes, the Lord, and he wants to be a light to every little child. What does a light do? Makes things pleasant and cheerful, shows the right path, and shines upon dangers in the way. Has the Lord ever helped us in trouble? Has he been a light to us at any time? Then we may trust him as well as David. Point out the cross by the side of the light. Print "Salvation" over it. Who gave Jesus to be our salvation? Teach that Jesus is stronger than Satan and all evil spirits, and that if we take Jesus the Lord to be our Light and our Salvation, we may say as David did, "Whom shall I fear?" Now if we have nothing to be afraid of in this great, dark world, we shall feel like singing a little song of trust, shall we not? Here is a very short one that every child may learn:

The Lord is my Light,
His face will I seek;
The Lord is my strength,
His praises I'll speak.

Lesson Word-Pictures.

How dark it is about David!—dark literally it may be. It is certainly dark in his soul, the home of anxious fears, and he may be in the shadow of some hiding-place. Watch him. He thrusts his head up out of his hiding-place and looks off. Lo, not far away, encircling the spot with their hostile camp, are his enemies: "mine enemies," he cries, "round about me!" He drops his head down again, down into the dark, and yet, hark! Put your ear down to David's hiding-place, and listen to this song in the dark: "The Lord is my light and my salvation!" What else does he say? How David must have longed for the quiet isolation of God's house! How safe he would be there; the roaring rage of his enemies dying down to a harmless, far-off murmur, the world shut out, his soul shut in with God! But I hear him sing, "For in the time of trouble he shall hide me in his pavilion!" Even there may come to him the consciousness of the divine presence, and the walls of the tabernacle go about him in thought, and safely isolate him and his hiding-place. O singer in the night, hold on to this little thread of faith that out of the labyrinth of all trials, all thorny and tangled paths, will safely guide you into a large place! Don't drop this clew. Follow it in patience. Past all "enemies," and "false witnesses," beyond every, every foe, you will be safely led.

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS. Draw the anchor and cable with white chalk; the words *confidence* and *love* with yellow; the sentence with red, shaded with yellow or light blue:

"My hope is built on nothing less
Than Jesus' blood and righteousness."

B. C. ——.] **LESSON XI. WAITING FOR THE LORD.** [Sept. 14

Psa. 40. 1-17. [*Commit to memory verses* 1–4.]

1 I waited patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me; O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha!

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

General Statement.

This psalm contains a double line of meaning. In the mind of its royal writer the reference was to himself, to his sad experiences of sin and sorrow, to the steps of his repentance and restoration, to his environment of enemies, and to his confidence in God as his deliverer. So far we see only David as representative of the saved sinner, but the harp of David was strung for higher strains than even the singer himself knew. Controlled by a divine power, perhaps consciously, perhaps unconsciously, he sang of his greater descendant according to the flesh, his Redeemer according to the divine purpose. In this psalm Christ is foreshadowed as the representative of the human race, as the one bearing not only the woe, but also the sin, of the world. He comes, bowed down with grief, in the mire of our ruin and the pit of our despair. (v. 1, 2.) He rises to the skies in majesty, singing the new song of redemption. (v. 3.) He appears as the promised and foretold One, bearing the roll of the prophecies which proclaim his coming, and bear witness to his character. (v. 6-10.) Yet he is surrounded by jealous foes, who plot against him, and band together for the destruction of his cause. (v. 12, 13.) Yet over these he is assured of complete victory, and the absolute destruction of their plans. (v. 14–17.) Thus does this psalm reveal itself as a clear prediction of the Saviour's appearing.

Explanatory and Practical Notes.

Verse 1. I waited patiently. Literally, "Waiting I waited," the verb being doubled to denote constancy and earnestness. "I waited, and did nothing but wait." **For the Lord.** Waiting for the Lord means, not sitting down in idleness until God gives deliverance or blessing, but using every suitable means, and depending upon God to give our efforts success. **He inclined.** "Bowed his ear;" the image being that of one who leans forward to listen. (1) *So God is eager to hear his children's cry.*

2. He brought me up. The psalmist recognizes his deliverance as in answer to his prayer. **Out of an horrible pit.** Literally, "a pit of noise;" translated by Hengstenberg, "the roaring deep;" conveying the idea of the deepest calamity and distress, as of a Joseph in prison or a Daniel in the den. **Miry clay.** A swamp or marsh in which no firm footing can be reached; a forcible figure of one in spiritual trouble, with no foothold beneath him. **My feet upon a rock.** The lofty rock, standing firm, is in strong contrast with the pit and the mire (2) *The sinner, the unbeliever, and the doubter are all in the pit of despair.* (3) *The follower of God is lifted up to the rock of salvation.* **Established my goings.** Given a path in which one can walk with ease.

3. A new song. For the new joy, the new experience, and the new hope there must be fresh words of gratitude. (4) *God's people are ever finding new songs needful.* **Many shall see it.** The deliverance is such that all may take notice of it. (5) *Every converted man is a marked man.* "They took knowledge of them, that they had been with Jesus." **And fear.** Not with the fear of alarm or terror, but with reverence and awe toward God, who shows such signal marks of favor. **Trust in the Lord.** That reliance upon God which comes as a result of godly fear. (6) *See how the conversion of one leads to the salvation of many.*

4. Blessed. The original reads, "O the blessednesses!" indicating that they are great and countless. **Maketh the Lord his trust.** John the Baptist in the prison, Elijah in the wilderness, and Paul in the stocks at Philippi, had each more comfort than Ahab, Herod, or Nero on his throne, because he trusted in God. **Respecteth not the proud.** "The proud" in the psalms are those who live for the present world only, without thought of God, or with contempt in his law. **Such as turn aside to lies.** That is, to idols, which are false; or to earthly aims, which disappoint those who seek them. (7) *He who lives for God is blessed indeed, though not always in outward appearance.*

5. Thy wonderful works. God's interventions and providences on behalf of his servants, of which every disciple can relate many. **Thy thoughts.** God's plans for his people, of which we know a part by experience, but more by promise in his word. These are **wonderful,** in the love which they manifest and the glory which they bestow. **More than can be numbered.** What Christian could tell how much God has done for him; much less, how much he has done for others!

6. Sacrifice and offering. If God's mercies are great, how can we render thanks for them? Not by outward forms of sacrifice, but by a heart-obedience to God's will. This is the thought of the passage. The word translated **sacrifice** is a general term for the offering having life, as the ox or the sheep. **Offering** refers to the "unbloody sacrifice," the food-offering, called in our version "meat-offering," which expressed thanksgiving only. The **burnt-offering** was the holocaust, entirely burned upon the altar, and expressive of consecration to God; the **sin-offering** was also wholly burned, but in a different manner, and showed expiation through blood for sins committed. Thus nearly all kinds of sacrifices are enumerated as valueless in comparison with the offering of the heart. **Mine ears hast thou opened.** Literally, "digged;" meaning that God had created ears which could hear and understand the deeper mysteries of his truth.

7. Then said I. Spoken primarily by David of himself, but with a secondary reference to Christ. **Lo, I come.** The royal psalmist presents himself with the roll of the Law which is to be his guide. **In the volume.** Rather, "with the volume, or roll." Ancient volumes were made of parchment rolled upon a handle. **It is written of me.** Rather, "it is prescribed to me." The duties of a king are referred to, and the psalmist, in the next verse promises to fulfill them with all his heart. There is also an undoubted reference to Christ, who came with the law bearing witness to him.

8. I delight to do thy will. The lowest type of obedience is that of the slave, from compulsion; a higher, that of the servant, for a reward; highest of all, that of a son, from love, delighting to do his father's will. **Thy law is within my heart.** This is the best place for the law of God; where it is sure of a ready and instant obedience. (8) *Seek for God's will in the heart, no less than in the mind and in the deed.*

9. I have preached righteousness. The psalmist, and equally the Saviour whom he foretokens, has not only kept the law in his heart, but has declared it with his lips. **In the great congregation.** Before the assembly of the people. **Have not refrained my lips.** He did not hesitate from any fear of men to declare the whole counsel of God. See in all this a clear prediction of the faithful and fearless ministry of Christ.

10. Have not hid. He had kept God's law in his heart, but he had not kept it there alone: he had proclaimed it to others. **Thy righteousness.** Not the righteousness which God shows in his dealings, but that which he has given as the law and the ideal for man. **Thy faithfulness.** Literally his *amen;* his fidelity to his word, to which every Christian can testify. **Thy salvation.** The deliverance which God gives from sin and from danger. **Thy loving-kindness.** His goodness and gracious mercy toward those who look to him. **Thy truth.** God's sincerity and veracity in keeping his promises. (9) *Notice here five aspects of God's character to which we are called upon to bear witness out of our own experience.*

11. Withhold not. Some expositors take this, not as a prayer, but as an expression of confidence. "Thou wilt not withhold." **Preserve me.** (10) *At every moment we need the upholding grace of God.*

12. Innumerable evils. To David, the slanders and opposition of enemies; to Christ, the hatred of the Jews and the hard hearts of men. **Mine iniquities.** David found this in the results of his own sins, which his repentance could not wholly remove; but Christ found it in bearing the sins of the world, whose penalty he made his own. **Not able to look up.** Literally, "not able to see," because surrounded on all sides by enemies and dark clouds. **My heart faileth.** His heart may well fail who sees his sins, but cannot with them see his Saviour.

13, 14. Be pleased. "Take pleasure in;" a petition that God would set his heart on delivering his servant. **Let them be ashamed.** A prayer, and a confident hope, that the enemies of God, who were also the enemies of the psalmist, might fail in their plots against the divine purposes. **Seek after my soul.** Rather, "my life," which is here meant, though there are

many hunters of souls who ruin men for the life to come.

15. Let them be desolate. The psalmist is thus strong in his prayers against enemies, because they were the enemies of God, no less than his own. **Aha, aha.** An exclamation of mockery and triumph over a fallen enemy.

16. Those that seek thee. The seekers after God are held in contrast, both in character, aim, and results, with those who were seeking to destroy God's servant. **Rejoice.** (11) *God's people are a glad and happy company.* **Love thy salvation.** Those who seek the salvation for themselves, and who show it to others. **The Lord be magnified.** Praising God for the blessings which he bestows upon them.

17. I am poor and needy. Though a king, and the richest then in the oriental world, David felt that in the things which he most needed he was dependent upon God's mercy. **The Lord thinketh upon me.** Notwithstanding our lowly state, God deigns to notice us; for he can see the particles in a grain of sand, or the animalcules in a drop of water. **Make no tarrying.** He will haste to help us in answer to our prayer. While Daniel prayed, God sent his angel.

HOME READINGS.

M. Waiting for the Lord. Psa. 40. 1–17.
Tu. The delight in waiting. Psa. 119. 9–16.
W. The waiter's aids. Luke 21. 25–38.
Th. Christ the humble waiter. Matt. 11. 20–30.
F. Waiting for Christ enjoined. 2 Thess. 3. 1–13.
S. Readiness for the Son. Luke 12. 31–40.
S. Promises to the waiting. Isa. 41. 1–14.

GOLDEN TEXT.

I delight to do thy will, O my God. Psa. 40. 8.

LESSON HYMN. C. M.

Hymnal, No. 517.

Jesus, the Life, the Truth, the Way,
In whom I now believe,
As taught by thee, in faith I pray,
Expecting to receive.

Thy will by me on earth be done,
As by the powers above,
Who always see thee on thy throne.
And glory in thy love.

I ask in confidence the grace,
That I may do thy will,
As angels who behold thy face,
And all thy words fulfill.

DOCTRINAL SUGGESTION—God's answer to prayer.

QUESTIONS FOR SENIOR STUDENTS.

1. Saved, v. 1–4.
For what mercies does the psalmist praise God?
What do the figurative expressions in verse 2 indicate?
What is the effect of his song upon others?
To what events in David's life is this psalm appropriate?

2. Serving, v. 5–10.
What formal services does the psalmist name as not desired by the Lord?
How does this compare with the utterance of Samuel in 1 Sam. 15. 22?
What is more pleasing to God than sacrifice?
To whom is this applied in Heb. 10. 7–10?
What services had the psalmist sought to render?
How may we fulfill these services?

3. Pleading, v. 11–17.
What need of pleading prayer is here shown?
What enemies does the psalmist find around him?
What is his prayer in trouble?
What traits of the divine nature are here appealed to?

Practical Teachings.

How are we here shown—

1. The spirit of praise?
2. The spirit of obedience?
3. The spirit of prayer?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Saved, v. 1–4.
Whose cry is heard by the Lord?
What is the result of waiting upon God? Psa. 27. 14.
What is the testimony of a pardoned sinner?
What deliverance is wrought for him?
On what rock does the believer rest? 1 Cor. 3. 11.
What is the theme of his song?
Who is sure of a blessing?

2. Serving, v. 5–10.
What is said of God's thoughts toward his children?
What is better than sacrifice? 1 Sam. 15. 22.
What acceptable offering may we bring? Psa. 51. 17.
What testimony is borne by the obedient?
How are God's mercies to be made known?

3. Pleading, v. 11–17.
What plea for help does David make?
What acknowledgment of weakness?
What cry for deliverance does he utter?
What song of rejoicing?
What confession of weakness does he make?
What hope have the poor and needy?
What inheritance have they? Matt. 5. 3.

Teachings of the Lesson.

Where in this lesson are we shown—

1. The benefit of confidence in God?
2. The need of willing service?
3. The only hope of the guilty and the needy?

QUESTIONS FOR YOUNGER SCHOLARS.

Who always hears and answers when we cry unto him? **The Lord.**
How will our praise of God influence others? **To love and trust him.**
Who only are blessed in this world. **Those who trust in God.**
What is better in God's sight than sacrifices? **Obedience to his will.**
If we truly love God, what can we say? [Repeat GOLDEN TEXT.]
What had David done? **He had preached God to a great many people.**
What had he declared unto them? **God's loving kindness and truth.**
What may we always tell others? **Of God's goodness to us.**
What does David ask of God? **"Withhold not thy tender mercies from me."**
What can we all say with David? **"Mine iniquities are more than the hairs of mine head."**
Who is able to deliver us from our sins? **The Lord.**
When will he deliver us? **When we are willing to give up our way for his way.**
What is given us when we trust in the Lord? **Joy and gladness.**
Have we any thing to commend us to God's sight? **No, we are "poor and needy."**
Who loves us and helps us and takes care of us? **The Lord God Almighty.**

Words with Little People.

Have you given your heart and life to God?
Do you trust him always, even when you cannot understand him?
Do you obey God in every thing?
Is he as real to you in trouble as when every thing looks bright?
God "is the *same yesterday, to-day, and forever.*"

THE LESSON CATECHISM.

[For the entire school.]

1. Who is blessed? **He that makes the Lord his trust.**

2. What is said of God's works and of his thoughts to us? **"They are more than can be numbered."**

3. What should we delight in doing? **The will of the Lord.**

4. Why did David's heart fail him? **Because of the number of his iniquities.**

5. What should they say who love the salvation of God? **"The Lord be magnified."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Experience of a Soul.

I. The Sinner's Condition.
1. *A horrible pit.* v. 2.
"Fear....pit....snare....upon thee." Isa. 24. 17.
2. *The miry clay.* v. 2.
"Their ways. . .as slippery ways." Jer. 23. 12.

II. The Sinner's Salvation.
1. *Waited patiently for the Lord.* v. 1.
"Wait on the Lord....courage." Psa. 27. 14.
2. *Inclined....heard my cry.* v. 1.
"Nigh unto them....broken heart." Psa. 34. 18.
3. *Set my feet upon a rock.* v. 2.
"Lead me to the rock." Psa. 61. 2.
4. *New song in my mouth.* v. 3.
"New song....hast redeemed us." Rev. 5. 9.

III. The Saved Man's Duty.
1. *Sacrifice....thou didst not desire.* v. 6.
"To obey....better than sacrifice." 1 Sam. 15. 22.
2. *Mine ears hast thou opened.* v. 6.
"Opened mine ear....not rebellious." Isa. 40. 5.
3. *I delight to do thy will.* v. 8.
"Put my law....in their hearts." Jer. 31. 33.
4. *Preached righteousness....congregation.* v. 9.
"Teach transgressors thy ways." Psa. 51. 13.

IV. The Saved Man's Prayer.
1. *Withhold not....tender mercies.* v. 11.
"Goodness and mercy....follow me." Psa. 23. 6.
2. *Make haste to help me.* v. 13.
"Make haste unto me." Isa. 70. 5.
3. *Let them be ashamed....seek.* v. 14.
"We are more than conquerors." Rom. 8. 37.
4. *Let....those seek thee rejoice.* v. 16.
"Rejoice in the Lord always." Phil. 4. 4.

ADDITIONAL PRACTICAL LESSONS.

The Foreshadowing of Christ.

1. Christ is here foreshadowed in his humiliation, descending to our depth, and sharing in our agony. v. 1, 2.

2. Christ is here foreshadowed as in communion with his Father, patiently waiting for the accomplishment of his will. v. 1, 2.

3. Christ is here foreshadowed as rising out of all his sorrows, and joining in the new song of redemption. v. 3.

4. Christ is here foreshadowed as coming in the place of all sacrifices and offerings, to fulfill the will of the Father. v. 7, 8.

5. Christ is here foreshadowed as God's messenger, revealing his righteousness, and proclaiming his will. v. 9, 10.

6. Christ is here foreshadowed as on the cross, surrounded with enemies, and suffering evil, yet certain of ultimate triumph. v. 12-17.

English Teacher's Notes.

Waiting, unless compulsory, implies thought and care. The thoughtless man rushes on his way, and hastens on with his business without stopping to wait. The thoughtful knows when to wait as well as when to act. Waiting for or upon a person implies thought and care passing between two individuals. A boy is told by his father to wait at a certain place until the latter comes to fetch him. The hours go by, it begins to get late, the boy grows hungry, tired, and wants to go home. Says some one: "Why not go home? your father has forgotten you." But he answers: "No, my father may have much to think about, but he is not too busy to remember me, so I will wait as he told me." The boy waits, because he knows that he is not out of his father's thoughts; he waits patiently, for he knows that he is in his father's loving remembrance. That is the waiting of trust, founded on the love of the person waited for. "When are you coming out with us?" is the question asked of a young girl by her companions. "I must see first what mother wants me to do." That is the waiting of obedience, springing from love toward the person waited on. We have both kinds of waiting in the psalm for to-day.

And we shall find these two kinds of waiting given us in three tenses, past, present, and future. Let us look at their order.

1. *The past—I waited.* Vers. 1–5.

The writer of this psalm had been in a terrible situation. He had been at the bottom of a "horrible pit," his feet entangled in the "miry clay." No condition could be more hopeless. I remember how, when we were both girls, my sister got her feet entangled in the "miry clay" down a steep slope leading to the sea, and how, being unable to extricate her myself, I hurried in terror to seek for help, she in the meanwhile not losing heart, but waiting patiently. But David describes a worse situation. The pit closed him round, so that but a faint speck of light was visible, and he could not watch for help to arrive—nay, could not make his fellow-men hear his cry for help. But he trusted in One who thought of him, and knew all about him, "Many, O Lord my God, are....thy thoughts which are to usward." The Mighty One was not too much taken up with higher things to think of the poor helpless captive in the pit. "From heaven doth the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death." Psa. 102. 19, 20. The perishing one was lifted up into the pure air and fair daylight, his feet set upon a rock, where he could proceed on his way safely. No wonder that at the same time there was a "new song" put into his mouth, even praise to God. He had "waited patiently" because he knew God thought of him. That is the waiting of trust. And he can say: "Blessed is that man that maketh the Lord his trust."

2. *The present—I wait.* Vers. 6–10.

What do we find the rescued one doing? He does not say, in so many words, "I wait," but we see him waiting upon God. He looks up to see what he can render to the Lord for all his benefits. "Sacrifice and offering thou didst not desire; mine ears hast thou opened," (or bored. Exod. 21. 6.) He is the Lord's servant forever. The feet "set

upon a rock" are not going their own way, seeking their own pleasure; they are coming to do God's will. The life he has already begun to use for God. Vers. 9, 10. His heart has lovingly received God's law. That is now his rule of life. If any new path opens itself, or any new course of action is suggested to him, he does not decide upon it for himself. He says, like Balaam, only with the sincerity which was lacking in Balaam: "Tarry ye ....that I may know what the Lord will say unto me." That is the waiting of obedience. And it brings its own reward: "I delight to do thy will, O my God;" "In keeping thy commandments there is great reward." Psa. 19. 11.

3. *The future—I will wait.* Vers. 11–17.

Does it seem surprising that the man who was lately singing a joyful song is now crying out for deliverance? He is still in a world full of "much tribulation." John 16. 33; Acts 14. 22. Enemies have assailed him, (vers. 14, 15,) and his sins have come to his remembrance and made his heart to tremble. Ver. 12. And this is not strange. For he has not that view of the cross—of the finished work of Christ—that we have now. That death for sin had not yet been accomplished. And even Christians now, if their feet go astray, will get into just such another "Slough of Despond." But in his trouble he has not forgotten his Deliverer. He knows that mighty One has not forgotten him: "I am poor and needy, yet the Lord thinketh upon me." And so he seeks relief from none other. His cry goes up in grateful confidence to him who had succored him before. He will wait for deliverance from him. Here is again the waiting of trust. And it can never be disappointed.

What was it that had enabled him to wait in the past? The love of God to him—the assurance that God remembered him. What inspired his waiting in the present? His love to God, his devotion to his divine Redeemer and Friend. What encouraged him to wait for deliverance to come in the future? Again, the love of God toward himself, the Lord's thoughts about him. There is the love of God at the beginning and the love of God in the end, and the love of the rescued one is surrounded on both sides by the love of the Rescuer. No wonder that, even before he has experienced the deliverance for which he looks, he calls on all who know any thing of it to say, "Let the Lord be magnified."

People will stand in a crowd for hours, waiting to get a sight of some distinguished person, who perhaps neither knows nor thinks any thing about one of them. Shall any one say: "I am too busy to wait for, or to wait upon, God, who loves me, who has thought of me, who thinks of me and cares for me," "too much taken up with other things to wait for him who can alone deliver me from all evil?"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

There are two lines of teaching in this psalm, as suggested in the General Statement....Point out first the teachings concerning David as a representative of the saved sinner, shown in Analytical and Biblical Outline. I. The sinner's condition—"pit," "mire." II. How the sinner is saved, (vers. 1–3,) the steps of his salvation: 1.) He waits on God; 2.) God hears him; 3.) God lifts him up; 4.) Gives him a new song. III. The duty of the saved sinner: 1.) To hear God's voice; 2.) To obey God—"law in heart;" 3.) To proclaim God. IV. The needs of the tempted follower, shown in verses 11–17....Show how the psalm presents Christ. (See Additional Practical Less.).... (Another outline: I. Needs. II. Privileges. III. Duties)....ILLUSTRATIONS. A word-picture of Jeremiah in the pit of the prison-house. (Jer. 38.) A worse pit than that is sin, from which Christ alone can deliver....Saul's rejection, when Samuel announced the great truth of 1 Sam. 15, that "obedience is better than sacrifice."

References. FOSTER'S ILLUSTRATIONS. Ver. 1: Poetical, 2952; Prose, 12170. Ver. 2: 5171, 6656. Ver. 3: Poetical, 2448; Prose, 11728. Ver. 4: Poetical, 2903; Prose, 5812. Ver. 5: 6849, 10499. Ver. 6: 5155. Ver. 7: Poetical, 2632. Ver. 8: 1488, 3887. Ver. 10; 923, 7392. Ver. 14: 6050. Ver. 17: 4109....FREEMAN'S HAND-BOOK. Ver. 6: The servant's ears, 434. Ver. 7: Parchment rolls, 511.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Lord thinks about us.*

Once a good man was put into a prison by wicked men. He did not complain, but he prayed to God to bring him out of prison, and then he waited for the Lord. In the night-time an angel came and opened the doors so that the prisoner could walk out! The Lord thought about that man. Another good man was sailing on the sea. A great storm came up. It seemed as though the ship must sink. But the good man was not afraid, for he knew that God was thinking about him. He told the others not to fear, for there should be no loss of any man's life, and it was just as he had said.

A little child was very sick. The doctor said she must die. The mother prayed to the Lord to think about her child, and let her live to do a great work for him. And he did! The Lord loves to have us believe that he thinks about us.

Ask children who thinks about them to give them food, clothing, and care. Show that parents and friends have many thoughts about them. Ask if they think about any thing besides their bodies, and lead to the thought that the good father and mother have many thoughts about the soul-life of their child. When they see him getting naughty ways, indulging naughty tempers, they feel very sad. Why? Because they love him, and they know that to do the will of God, and to have his good law in the heart, is the only peace and safety. God puts these loving thoughts into the hearts of parents, and it is because he has them in his own heart. Shall we not be glad, and praise him for thinking about us? Use blackboard, and teach the duty and delight of praise.

Ask if children can think of any time when they believe God has specially thought about them, and let several say what is in their minds. Show that it is not only in times of sickness and trouble that God is thinking about us, but at all times—when we are sick and well, when we are good and naughty, when we are thinking about him, and when we are not. Teach a lesson of care over our words and acts, since the great and holy God is looking at us and thinking about us.

Lesson Word-Pictures.

O, poor soul, what are you doing down there in that pit? It is a "horrible pit." It is soft and rank with "miry clay." Shadows deepen there. Pestilence breeds there. Down in the horrible pit! O soul, what are you doing there? Just waiting, waiting for the Lord! It may be the "horrible pit" of some sickness, when you keep sinking, sinking toward the grave, weighed down with many an ache, sore with many a pain. Yet there in the pit is a patient daily doing of duty, a calm waiting for God to release you. It may be the "horrible pit" of some sorrow, when the lights of home may have been suddenly put out, and down you have dropped into a great, awful darkness, where sympathy seems to find no footing. But even there a Great Hand is let down to you, and you just hold on to it, doing God's will in daily duties, and waiting for him. It may be the "horrible pit" of some slander, of misrepresentation and accusation, but there is a star to shine down into your shadows, that assurance, "Yet the Lord thinketh upon me!" And you keep your eyes upon the star, while you keep your hands and feet busy in the doing of God's will, in honesty, in purity, in self-denial, walking humbly before God, and waiting for him. But that star is descending and growing. It becomes a glory close at hand, even the Lord himself luminous with love, and reaching out a hand strong to pluck you out of "the miry clay," and set your feet upon a rock. With "a new song" in your mouth, are you going to an altar to make a thank offering? Be yourself the offering, O soul out of the horrible pit. Sing a doxology more in your life while not less with your mouth, and having shown that living to God is a companion to waiting for God, let it be a follower also.

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS. Draw the rock with white chalk, shaded with brown; the letters on the rock with red; the other letters in blue and white.

"On Christ the solid Rock I stand,
All other ground is sinking sand."

B. C. ——.] **LESSON XII. A SONG OF PRAISE.** [Sept. 21.

Psa. 103. 1-22. [*Commit to memory verses* 1-5.]

1 Bless the LORD, O my soul; and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Mo'ses, his acts unto the children of Is'ra-el.

8 The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide; neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth:

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

General Statement.

Though there is nothing in this psalm or its title to indicate when David penned it, yet it would seem to be the composition of his later years, after he had passed through experiences of light and shade, of sin and forgiveness, of sickness and healing. When the psalmist's sun is westering, he glances back over the course of his life, and counts up its causes for praise, and finds them many. There are hours when the interior eye is opened, and the film falls from the inner sense. In some such hour as this the aged David caught up his harp, and with radiant face upturned to God uttered forth his praise for the divine mercies upon his life. He saw God's hand directing his way, God's love inspiring all the divine dealings, and calls upon his soul to join with all nature in a song of gratitude. In the first five verses the strain is of praise for the personal blessings in the psalmist's own experience. Then follows, in verses 6–12, praise for God's dealings with his own covenant people. Next, in verses 13–16, praise for God's tenderness toward human weakness and infirmity, followed by praise for God's fidelity to his covenant, (verses 17, 18,) a league between God and man ever kept in the foreground of the Old Testament. Lastly, there is praise for the universal rule of the Almighty, a song in which all the hosts of God are invited to join.

Explanatory and Practical Notes.

Verses 1, 2. Bless the Lord. To bless God, is to praise him with strong affection. **My soul.** The psalmist offers the adoration of his soul, not of the lips only. **All that is within me.** Employing every faculty of the mind and every power of the nature in the work of praise. **Forget not.** There is constant tendency in

the heart of man to forget the mercies of God. (1) *Praise to God is the loftiest employment of man, for it lifts him into communion with the angels.*

3. Who forgiveth. The redeemed heart cannot forget that the first and greatest of all God's blessings is his forgiveness of sins. **Healeth all thy diseases.** Perhaps in the psalmist's mind bodily healing was uppermost; but there is also a reference to diseases of the soul; as the miracles of Christ were intended to teach spiritual truths, as well as to remove physical evils.

4. Thy life from destruction. Literally, "from the grave." Every day men are saved from dangers of death, often unseen and unknown; and the believer is redeemed from spiritual death which never dies. **Crowneth thee.** As a king is crowned. **With loving-kindness.** God's love is like a crown of glory around the brow of his redeemed. (2) *O for that insight of faith which can see God's hand in our lives!*

5. Who satisfieth thy mouth. The *mouth*, by which expression is made, is here put for the *soul*, the noblest part of man. **With good things.** (3) *All gifts of God are good, and only man turns them into evil.* **Renewed.** The child of God never grows old, for his youth is ever renewed. **Like the eagle's.** A reference to the moulting of the eagle, by which new plumes are given, and new strength imparted. So the follower of God has the spring of everlasting youth.

6. The Lord. At this point a new subject opens, and the psalm touches upon God's mercy, not specially to the psalmist, but to the Church. **Righteousness and judgment.** *Righteousness*, in indicating their cause, and *judgment* in punishing their oppressors. **All that are oppressed.** Apparently, God leaves men to suffer wrong; but never longer than is for their good; and heaven will more than recompense the sorrows of earth.

7. His ways unto Moses. To Moses, more fully than to any other of the Old Testament worthies, God revealed his will and his plans **His acts unto.... Israel.** Israel, as the chosen people of God, both witnessed and experienced God's mercies. Yet all this was for our sakes, as well as theirs. (4) *God's Israel of to-day is his universal Church.*

8. The Lord is merciful. Mercy is God's attitude toward sinners, the willingness which he shows to forgive sin. **Slow to anger.** God is angry only when he must be, and lingers long before he calls forth the bolts of wrath. **Plenteous in mercy.** "Rich in it, quick in it, overflowing with it."—*Spurgeon.*

9. He will not always chide. Rather, "he will not always *judge*," or punish for sins; for there is a tender side to the divine nature. **Neither will he keep.** He not only holds back his wrath long; but as soon as the prodigal turns toward him, he sheathes the sword in loving pardon.

10. Not dealt with us. If God had dealt with men after their sins, the swearer would fall dead with the oath upon his lips, and the sinner would have instant penalty. But God suffers long, to give men the opportunity of repentance. (5) *Let us not misuse God's grace, and make it a means of hardening in impenitence.*

11, 12. As the heaven is high. The visible sky above the earth, the highest measure of comparison for the mind. **So great is his mercy.** His grace in pardoning sin, and the fullness with which he covers it. **Them that fear him.** By *fear* is meant a loving reverence like that which a good child feels toward kind and wise parents. **Removed our transgressions.** Blotting them out by forgiveness, and remembering them no more.

13. Like as a father. Every-where God reveals himself to us in the tender relation of a father; and especially are believers in Christ his Son the children of God. (6) *Let us not degrade our high birth by deeds of sin.* **Pitieth his children.** Looks upon them with tender regard, has forbearance toward their weakness, and spares them. **So the Lord.** See, for illustration, his provision for salvation, and his gentleness in dealing.

14. He knoweth our frame. God, who made us, knows us, in all our temptations and tendencies, our strength and our weakness. (7) *Let us be grateful that with God's knowledge is ever accompanied God's love, for he knows us not as an enemy, but as a friend.* **We are dust.** That we are made of dust, and must return to dust. Men forget this, and try to hide it from their thoughts, but God keeps it ever in mind in his dealings with us.

15. His days are as grass. The grass, springing up suddenly, and as suddenly withering under the oriental sun, is an apt emblem of man's life. **Flower of the field.** The wild flowers, which are much more perishable than the cultivated plants, are here used as an illustration.

16. The wind. The east and south-east winds which come from the deserts of Africa destroy vegetation in Palestine. **It is gone.** Literally, "it is not." **The place thereof.** The spot where the flower blossomed during one season is dead and barren the next. So a new family dwells in the house where the dead man lived, and a new sign hangs over his store. (8) *How quickly are men forgotten when they have passed away!*

17. But. The contrast is between man's transitory existence and the eternal God. **The mercy of the Lord.** The loving regard which God cherishes for his children is not like the things of earth, but enduring forever. **His righteousness.** His just dealings with men. **Unto children's children.** That is, from generation to generation, and to the end of time.

18. Such as keep his covenant. The mutual pledge between God and his people, of obedience on the one hand and protection on the other, is the *covenant* so constantly referred to in the Old Testament. **His commandments.** Not merely the ten specific commandments, but all the precepts of God's law. (9) *If we fulfill our part of the pledge, God will not fail in his part.*

19. His throne in the heavens. To the dull unbelieving eye, the heavens are but empty space; to the eyes of faith they are the throne of God. **Ruleth over all.** The ancient peoples believed in local gods, who exercised dominion over their own lands only; but the Bible, alone in ancient literature, presents the conception of one God ruling over the universe.

20, 21, 22. His angels. The pure spirits who stand around God's throne to execute his will. **His hosts.** All the orders of celestial beings, considered collectively. **His works.** The material, as well as the celestial, universe.

HOME READINGS.

M. A song of praise. Psa. 103. 1-22.
Tu. The song of Moses. Exod. 15. 1-19.
W. The angel's praise. Luke 2. 7-20.
Th. The Lord's name proclaimed. Exod. 34. 1-9.
F. A song for God's power. Psa. 146. 1-10.
S. The new song. Rev. 5. 1-14.
S. The Christian's song. Job 19. 15-29.

GOLDEN TEXT.

Bless the Lord, O my soul, and forget not all his benefits. Psa. 103. 2.

LESSON HYMN. S. M.

Hymnal, No. 749.

O bless the Lord, my soul!
His grace to thee proclaim;
And all that is within me, join
To bless his holy name.

He clothes thee with his love,
Upholds thee with his truth;
And like the eagle he renews
The vigor of thy youth.

Then bless his holy name
Whose grace hath made thee whole;
Whose loving-kindness crowns thy days:
O bless the Lord, my soul!

DOCTRINAL SUGGESTION—The mercies of the Lord.

Monthly Temperance Meeting.—Topics: 1. The temperance pledge. 2. The value of a promise.

QUESTIONS FOR SENIOR STUDENTS.

1. The Benefits of the Lord, v. 1-7.
What reasons for praise are here given?
To what is the reference made in ver. 5?
How does God renew the youth of his people?

What are God's mercies to the oppressed?
What is the difference between God's ways and his acts?

2. The Mercy of the Lord, v. 8–18.
What traits of the divine character are here shown?
What is meant by the mercy of the Lord?
What is the mercy of God to those who seek forgiveness?
How is God compared to a father?
What comparison is made between man and God?

3. The Praise of the Lord, v. 19–22.
Who are called upon to praise the Lord?
What higher motives have we for praise?
What is meant by "the hosts of the Lord?"
How do these praise God? Psa. 19. 1.

Practical Teachings.

What does this lesson teach—

1. Concerning the character of God?
2. As to the benefits of God to man?
3. As to our duty to praise God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Benefits of the Lord, v. 1–7.
What duty do we owe to God?
What do men often forget?
What is the greatest spiritual benefit God gives to men?
What four marks of his love are given?
To whom is healing assured? Psa. 147. 3.
What redemption is secured to believers? Eph. 1. 7.

2. The Mercy of the Lord, v. 8–18.
Why have repenting sinners hope in God?
How has God's forbearance been shown?
What is the measure of his mercy?
What is the extent of his forgiveness?
What is his pity like?
Why does the Lord pity us?
What is our life like?
To what is its shortness compared?
How enduring is God's mercy?
To whom is this mercy secured?

3. The Praise of the Lord, v. 19–22.
What is the extent of God's kingdom?
Who are called upon to praise God?
Why should men offer praise to God? Psa. 98. 1–3.
What song of the heavenly host is recorded? Rev. 5. 12.

Teachings of the Lesson.

Where in this lesson do we see—

1. The abounding grace of God?
2. The wonderful mercy of the Lord?
3. The completeness of the redemption from sin?

QUESTIONS FOR YOUNGER SCHOLARS.

When do we bless the Lord? **When we praise him.**
How should we praise him? **With all our heart.**
What do we sometimes forget? **All that God is doing for us.** [Repeat GOLDEN TEXT.]
What is God constantly doing? **Forgiving our sins and healing our diseases.**
How does God deal with *all?* **In righteousness and loving-kindness.**
To whom will the Lord make known his ways? **To all his children.**
Who are God's children? **Those who love and obey him.**
Does God punish his children for their sins as severely as they deserve? **No; he has great mercy toward those who love him.**
How does God forgive our sins? **He puts them far away from us, so that they do not belong to us any more.**
What is this life? **As a flower of the field that the wind passes over and destroys.**
How long will God's mercy endure to them that keep his commandments? **From everlasting to everlasting.**
Where has God prepared his throne? **In the heavens.**
Over what does God rule? **Over heaven and earth.**
By whom is God praised? **By every thing that he has made.**
Why should we love and praise God? **Because he loves us.**

Words with Little People.

Love God—Because he *loves* you. Because he *wants your love.* Because he knows what is best for you. Bless God—Because he has done so much for you. Because he wants to do so much for you. Because he is willing and able to save you from sin. "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures for evermore."

THE LESSON CATECHISM.

[For the entire school.]

1. How great is God's mercy? **As the distance from earth to heaven.**
2. How far does it extend? **"From everlasting to everlasting."**
3. How does God pity them that fear him? **"As a father pitieth his children."**
4. To what are the days of man likened? **To the grass.**
5. What is the oft-repeated strain of David's rejoicing? **"Bless the Lord, O my soul."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Benefits of the Lord.

I. THE FORGIVENESS OF SINS.
Forgiveth all thine iniquities. v. 3.
"I will pardon them." Jer. 50. 20.

II. THE HEALING OF DISEASE.
Healeth all thy diseases, v. 3.
"Shall not say, I am sick." Isa. 33. 24.

III. ETERNAL LIFE.
Thy life from destruction. v. 4.
"Gift of God is eternal life." Rom. 5. 23.

IV. TEMPORAL MERCIES.
Satisfieth....with good things. v. 5.
"Every good gift....is from above." James 1. 17.

V. REDRESS OF WRONGS.
Judgment for....oppressed. v. 6.
"Shall not God avenge his own?" Luke 18. 7.

VI. THE DIVINE REVELATION.
Made known his ways....acts. v. 7.
"God hath revealed them unto us." 1 Cor. 2. 10.

ADDITIONAL PRACTICAL LESSONS.

The Spirit of Praise.

1. The spirit of praise is a grateful spirit, mindful of God's benefits. v. 1, 2.

2. It is a discerning spirit, possessing the insight of faith to see God's hand in our mercies. v. 3–5.

3. It is a truthful spirit, resting upon God's wisdom and power, and leaving its cause in his hand. v. 6.

4. It is a loving spirit, recognizing and returning the love of God. v. 8, 9.

5. It is a filial spirit, coming to God as to a father. v. 10–13.

6. It is a humble spirit, realizing its own unworthiness, and depending upon God's grace. v. 14–17.

7. It is an obedient spirit, gladly remembering and doing the commandments of God. v. 18.

English Teacher's Notes.

THERE is a line round about us where the heavens and the earth seem to meet, where, as far as our vision goes, they really do meet. But we cannot always see it, for the many objects which intervene, shutting out from us the horizon line. In towns there are the rows of buildings, in the country there

are often the woods and the hills, behind which the sky is still spread out in impenetrable distance. But look over a level expense of country, or over the distant sea, and you see the heaven, as it were, stooping down and embracing the earth, and the earth rising, as it were, to meet the heaven; the infinitely high touching the low, and the low losing itself in the high. Such a horizon line we see in the psalm for to-day—the high and the low meeting, the great and the small blending.

This blending of two begins in the very first verse. But we will look first at the two separately. There is the infinitely high and great—the Lord; there is the low and small—"my soul."

By "my soul" here we understand not simply the spiritual part of man, but man as a "living soul," (Gen. 2. 7,) a creature possessed of life, and of the highest form of life found on this earth. Is man a low, small thing? Some will be inclined to say "No." But let us see.

Why are there such things as prisons, with high walls, strong gates, and barred windows? They are to keep men and women shut up, because they are not fit to be at large. And are all who do mischief shut up? There are people left at large who quarrel and cheat, and ruin one another. What about ourselves—is there no fault to be found in us—no bad thoughts, unkind words, etc.? Surely the writer of the psalm says true when he speaks of "thine iniquities." Ver. 3.

Look again—look at those great hospitals full of beds—what are they for? Men and women who were once strong and bright; but disease has laid hold of them and brought down their vigor. Our turn may be next. Perhaps we have known what it is to be in pain, weary and helpless. Is not the writer correct when he speaks of "thy diseases." Ver. 3.

But two days ago, as I write this, there was an earthquake shock felt across England. Much property was destroyed, though no lives were lost. But ah! how near some were to destruction. Two boys, home for their holidays, had not long left a bath before a chimney fell with a crash right into it. I remember my foot once slipping at the top of a high dark flight of stone steps. A little more and I must have been precipitated down them. Some people slip at home in broad daylight and injure themselves fatally. No wonder the psalmist puts "our life" and "destruction" near together. Ver. 4.

Should we not feel strange if we found no breakfast ready for us in the morning, and later on, no dinner, no supper? Do not those suffer who have to go without? And think of all the number of things we require day by day. We need our "mouth" "satisfied." Ver. 5.

Look at the "oppressed" throughout the world—the numbers who are cruelly and unjustly treated, and cannot help themselves. Ver. 6.

Then, lastly, look at our "days." How long will they last? We cannot tell. They are like the grass of the field—cut down—withered up—gone! "Dust" we are, and unto dust we shall return. Vers. 14-16; Gen. 3. 19. Is not man a low thing—a small thing?

But now look at the great and the high, "the Lord." Look at his holiness. Ver. 1. His eternal being. Ver. 17. His kingdom and power. Ver. 19. Who has he to serve him? Angels "that excel in strength." Is the service rightly rendered? They "do his pleasure." Vers. 20, 21. Is there any thing else to praise him? "All his works," everywhere, without one discordant sound, they magnify him. Ver. 22. How wonderful his greatness! How utterly beyond all thought and comprehension!

Yet Jehovah, the infinitely great and high, comes down to man, and meets his need and his feebleness. See how

He deals with *sin*. He comes to "forgive," (ver. 3,) by putting it away. Ver. 8. So close did God come to man that the divine Son "bare our sins in his own body on the tree." 1 Pet. 2. 24. And so he deals in mercy with the guilty. Vers. 8–11.

He deals with *disease*. He is the healer. He gives the means of cure, the skill of the physician, and the blessing without which nothing avails. Where he does not give healing, it is that he has something better to give.

He deals with *danger*. Cannot each one remember distinct and striking cases of preservation from harm? I will give one case. I wanted a particular warm, sunny room, for the winter months, and was disappointed that at first I could not get it. One day a portion of the ceiling fell exactly on the spot where I should have been sitting at my writing-table had the room been mine. He "preserveth thy life from destruction."

He deals with *want*. It is he who supplies all we have—and not poorly—but he satisfieth thy mouth with good things."

He deals with *oppression*. Ver. 6. It shall not go on forever.

And not only this, but, as the heaven sheds its beauty and glory over the earth, so he "crowneth thee with loving-kindness and tender mercies," and gives the brightness and vigor which make life so fair. Ver. 5. 6.

And when our "days" fade and pass? "The mercy of the Lord is from everlasting to everlasting upon them that fear him." The earthly life may pass, but they have eternal life and rejoice in his mercy forever.

But not every one enjoys all this mercy. No. Look at that tall spire, and that lofty hill rising up. Does it meet the heaven? No; you can see the sky all around and behind it, yet you perceive that there is an immeasurable distance between one and the other. It lifts itself too high. It is like the life so full of itself and of the world that God is forgotten. But look on the horizon line, where there is nothing rising up. There the smooth curve of earth meets the arch of heaven. You cannot discover a particle of space between. They meet and melt one into the other. Such a horizon line is praise. The heart that knows its own sin, the soul that feels its own littleness and need, sees also how

God in love and grace comes to meet it, sees the blending of "who" and "thy," etc., (vers. 3–17,) and can confidently raise the joyful song, even in the presence of the holy angels and the perfect works of Jehovah, and say, "Bless the Lord, O my soul." Ver. 22.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

There are three stand-points, from either of which this lesson may be surveyed, and each would suggest a good line to be followed in teaching it. *First*, we may look in this lesson for its teaching *concerning God*, and in its several verses find the various aspects of God's character, as a pardoning God, v. 3; a healing God, v. 3; a Redeemer, v. 4; a provider, v. 5; a just God, v. 6; a merciful God, v. 8, etc., etc. Contrast with this conception of God that of the Hindu, whose goddess Kali is seen with thirty hands, each bearing an instrument of destruction. ..*Secondly*, we may find in this lesson *the spirit of true praise*. This line of thought is indicated in the Additional Practical Lessons.... *Thirdly*, we may find in the lesson what it shows as *the benefits of the Lord*, taking the theme from the first verse. This subject, with illustrative texts, is presented in the Analytical and Biblical Outline. As an illustration of verse 5, the legend of the Fountain of Youth may be related. The Spanish voyagers to America believed that somewhere in the New World might be found a fountain whose waters would transform the aged to youth, Ponce de Leon, the discoverer of Florida, sought it in vain among the islands of the West Indies, and died at last shot by a poisoned arrow. But God's word tells how youth may be renewed, and old age be kept away.

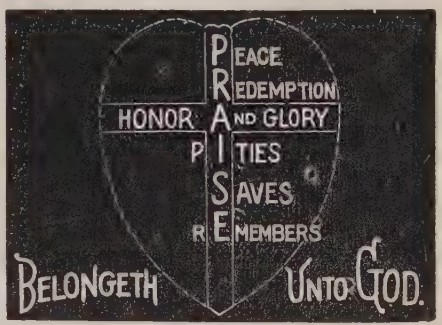
References. FOSTER'S ILLUSTRATIONS. [Numbers marked by a star are in the poetical volumes, others in the prose.] Ver. 1: *1510. Ver. 2: 2337, 6848. Ver. 3: 4932, 8798. Ver. 4: 3902, 7950. Ver. 5: *2414, 12332. Ver. 6: *2966, 10063. Ver. 8: 2523. Ver. 11: 11505. Ver. 13: *2507, 8673. Ver. 15: *2335. Ver. 16: 10646. Ver. 17: 10510. Ver. 19: 3481. Ver. 20: 1105.

Lesson Word-Pictures.

Christen him Thankful Pilgrim. He came into the world with a harp in his hand, but not until the Spirit of God moved him did he begin to strike it, and, lifting his voice, praise God. Hear him. He praises God for his wonderful mercy in Christ, glowing as the sun, broad as the sky stretching from east to west. He praises God for life, the very pleasure of existence, the joyous thrill of health, the privilege of doing something and being somebody, the ownership of brain and body—the machinery that insures service. Can he praise God in sickness, when this machinery is only the instrument of torture that racks him, when he is cast aside as useless and belittled to nobody? "All things work together for good to them that love God," he is singing. He praises God for the light of home and friends. Can he praise him in the dark when the light of some cherished sun is gone down? Hear his song in the night-time. He is looking beyond shadows and night and sorrow to the immortality and life that Christ hath brought to light. He praises God for the possessions of this life. Can he praise him when they are taken away, when evil days like a freshet may sweep them beyond his grasp? But O, the freshet did not sweep his harp away. It did not smother his voice. He sings, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And when to him, frail as the grass, as a flower of the field, death shall come like a freshet, a flood, sweeping away all of life's reliances, then he can sing, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." On the other side of the river, what a song Thankful Pilgrim will strike up there!

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Take dark blue chalk, and very faintly trace the outlines of a cross. Write with yellow chalk distinctly the words, "*Honor and Glory*," where is the cross-piece of the outline cross. At the bottom of the board write the words, "*Belongeth unto God.*" Do this before the school assembles. When the lesson is reviewed, ask this question, Why should I give honor and glory unto God? Draw answers from the lesson. Because he giveth peace to me. [Write Peace.] Because he hath redeemed me. [Write Redemption.] Because he pities me. [Write Pities.] Because he strengthens and saves me. [Write Saves.] Because he remembers me. [Write Remembers.] Write these words exactly as they are arranged in the diagram; then erase the words so as to leave the letters that are in the outline cross. The words will then read, "*Praise, honor, and glory belongeth to God.*" Take a piece of red chalk, and quickly trace outline cross so that it will stand out prominently. In conclusion take a piece of white chalk, and (where the dotted line is made on the diagram) draw the outline of a heart, showing that in the heart we should praise, honor, and glorify God, and in the heart carry the cross of our redemption.

Primary and Intermediate.

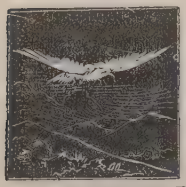
BY M. V. M.

LESSON THOUGHT. *Praise belongs to God.*

WHO SHOULD PRAISE GOD.

Willie is a little blind boy. He has never seen a bird, or a flower, or a tree, nor has he ever looked upon his dear mother's face! Should Willie praise God? Let children think what he has left to be thankful for. He can hear the bird sing; he can smell the flower; he can enjoy the shade of the tree, and he can cover the face of the mother with kisses, and feel the soft clasp of her loving arms. Talk about the sick, the poor, the afflicted in various ways, and lead children to see that even such have much to thank God for in the human love and pity that they enjoy. Tell story of the poor Polish peasant who sat down to his table with but a crust of bread upon it, and thanked God for "all this and Jesus too!" Get children to name their blessings, helping them to see that the common things—water, air, light, etc.—are God's gifts, and leading them to see God's hand in all the gifts or denials of life.

WHY WE SHOULD PRAISE GOD.



David tells why he praised God. Read first five verses of lesson. Ask what is the worst of all things. Make snake's head on the board in the form of letter S, and teach strongly that nothing can be so bad as sin, because it hurts now and will hurt forever unless its sting is taken out. Did David know what it was? Yes, many times he had felt its sting, but he confessed his sin to God and was forgiven, and then he could sing his song of praise. Teach that if we want to praise God, we must come and let him forgive our sins. Print "Forgiveness" in large letters. Talk about healing, or the cure of sin, redemption, the buying of the life by Jesus, the crowning, as conquerors over sin, the satisfying with the precious love of Jesus, so that one can rise above sin and Satan, as the eagle spreads its wings and rises far above the earth. Add "in Jesus" to words printed on the board, and let children read them several times. Show a beautiful apple or peach. This is good to look at, to smell, to touch, but it is still better inside than outside. So the outward gifts of God are very good, and we should praise him for them every day, but his inward gifts of forgiveness, etc., are still greater. Sing, "We praise thee, O God."

THIRD QUARTERLY REVIEW.

SEPT. 28.

HOME READINGS.

M. Lessons I, II. 2 Sam. 5. 1-12; 6. 1-12.
Tu. Lessons III, IV. 2 Sam. 7. 1-16; 9. 1-13.
W. Lesson V. Psa. 51. 1-19.
Th. Lessons VI, VII. 2 Sam. 15. 1-14; 18. 24-33.
F. Lessons VIII, IX. 2 Sam. 24. 15-25; Psa. 19. 1-14.
S. Lessons X, XI. Psa. 27. 1-14; 40. 1-17.
S. Lesson XII. Psa. 103. 1-22.

REVIEW SCHEME FOR SENIOR STUDENTS.

LESSON I. **David King over all Israel.**—How came he to be king? What were the first conquests of his reign? What was the cause of his greatness and success?

LESSON II. **The Ark in the House.**—What was the ark? What events took place at its removal? To whom was it a blessing? How may our houses be blessed?

LESSON III. **God's Covenant with David.**—What was David's desire? What was God's promise? Through whom is David's kingdom perpetual? What interest have we in it?

LESSON IV. **Kindness to Jonathan's Son.**—Who was the son of Jonathan? What was his claim on David? What mercy was shown him? What is the GOLDEN TEXT?

LESSON V. **David's Repentance.**—For what did David repent? What showed his sorrow? What was his prayer? What was his promise?

LESSON VI. **Absalom's Rebellion.**—What led to it? How did Absalom prepare for it? What took place in it? How did it violate the command of the GOLDEN TEXT?

LESSON VII. **Absalom's Death.**—How did he die? How was the news brought to David? What caused David's sorrow?

LESSON VIII. **The Plague Stayed.**—What was the cause of the plague? How many were slain in it? How was it stayed? Where was the altar built?

LESSON IX. **God's Works and Word.**—How does nature reveal God? What traits of God are shown in his word? What is the effect of God's law upon those who keep it?

LESSON X. **Confidence in God.**—What was the psalmist's desire in relation to God? What was God's call to him? What was the response of his heart?

LESSON XI. **Waiting for the Lord.**—For what did the psalmist wait? What did God do for him? What was his delight?

LESSON XII. **A Song of Praise.**—For what does the psalmist praise God? How does he illustrate God's mercies? Whom does he call upon to praise God?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

LESSON I. **David King over all Israel.** 2 Sam. 5. 1-12.—Who wanted David for king? Who had been king before David? Why did the people choose David? How old was the new king when he began to reign? Repeat the GOLDEN TEXT. When was David first anointed?

LESSON II. **The Ark in the House.** 2 Sam. 6. 1-12.—Where had the ark of the Lord been resting? On what errand did David go? Who went with him? What happened at the threshing-floor of Nachon? Where was the ark left? What blessing did the ark bring with it? Repeat the GOLDEN TEXT.

LESSON III. **God's Covenant with David.** 2 Sam. 7. 1-16.—What desire did David express to Nathan? What approval did he receive? Who disapproved? What question did God ask David through Nathan? What covenant did God make with David? Repeat the GOLDEN TEXT.

LESSON IV. **Kindness to Jonathan's Son.** 2 Sam. 9. 1-13.—Who was Jonathan? What kindness had he shown to David? What did David seek to do in return? Whom did he find? What provision did David make for him? What is the GOLDEN TEXT? What have friends a right to expect of us?

LESSON V. **David's Repentance.** Psa. 51. 1-19.—Of what does David repent? What confession does he make? What cleansing does he ask? What is the psalmist's prayer for a new heart? Repeat the GOLDEN TEXT. What promise of service does David make? What sacrifice is always acceptable?

LESSON VI. **Absalom's Rebellion.** 2 Sam. 15. 1-14.—Who was Absalom? Against whom did he rebel? How did he make friends among the people? To what city did he go? For what purpose? Repeat the GOLDEN TEXT. How did Absalom break this commandment?

LESSON VII. **Absalom's Death.** 2 Sam. 18. 24-33.—For whose safety was David anxious? Where did he go to hear the news about his son? What tidings were brought him? Who brought them? What was the king's cry of grief? Repeat the GOLDEN TEXT.

LESSON VIII. **The Plague Stayed.** 2 Sam. 24. 15-25.—What plague had the Lord sent upon Israel? For what reason? What was David's confession? What was his prayer? Where did he offer sacrifice? Of whom did he purchase the place of sacrifice? Why did he insist upon the purchase? Repeat the GOLDEN TEXT.

LESSON IX. **God's Works and Word.** Psa. 19. 1-10.—What works of God show his glory? What is the effect of the word of God? What value does the psalmist put upon the teachings of God's word? What is his prayer for guidance and help? Repeat the GOLDEN TEXT.

LESSON X. **Confidence in God.** Psa. 27. 1-14.—What gave David confidence in God? What was his chief desire? What was his hiding-place in trouble? What was his answer to God's call? What was his prayer for instruction? What is the result of waiting upon God? Repeat the GOLDEN TEXT.

LESSON XI. **Waiting for the Lord.** Psa. 40. 1–17.—What was the result of David's patient waiting? What is the penitent's song of deliverance? What man is pronounced blessed? What is said of God's thoughts toward us? What is the GOLDEN TEXT? How may we have God's law in our heart?

LESSON XII. **A Song of Praise.** Psa. 103. 1–22.—For what does David give praise to God? What is God's character, in his dealings with men? How complete is his forgiveness? To whom is the mercy of the Lord secured? Repeat the GOLDEN TEXT.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you cannot repeat the GOLDEN TEXTS for the quarter:

1. I have found—	**7. Whoso curseth—**
2. He blesseth—	**8. So the Lord—**
3. Thy throne—	**9. Thou hast—**
4. Thine own friend—	**10. The Lord—**
5. My sin—	**11. I delight—**
6. Honor thy—	**12. Bless the Lord—**

REVIEW QUESTIONS.

LESSON I.—Who was anointed king over Israel? **David.** How long did he reign? **Forty years.** What did the Israelites take from the Jebusites? **The city of Zion.**

LESSON II.—What did David try to do? **To carry the ark up to Jerusalem on a new cart.** Who touched the ark? **Uzzah.** How did God punish him? **With instant death.** Where did they take the ark? **Into the house of Obed-edom.** What did God send to Obed-edom? **Blessing and prosperity.**

LESSON III.—What did David wish to do? **Build a house for the ark of God.** What did the Lord say unto him? **"Thy son shall build it."** What did God promise David? **"Thy throne shall be established forever."**

LESSON IV.—How did David honor Jonathan's memory? **He sought out his son, and gave him a place at his own table, as one of the king's sons.** What did he restore to him? **All the land that had belonged to Saul.**

LESSON V.—What does God love? **A broken and contrite heart.** What always follows true repentance? **God's pardon.**

LESSON VI.—What was Absalom's desire? **To be king over Israel.** What did Absalom do? **He stole the hearts of the people.** How was he disloyal to David? **He gathered an army together to fight against him.**

LESSON VII.—What took place between the armies of David and Absalom? **A great battle.** Who was killed? **Absalom.** Who mourned exceedingly for Absalom? **David.**

LESSON VIII.—What did the Lord send upon Israel for their sins? **A great plague.** How many died of the plague? **Seventy thousand.** What did David ask the Lord? **To punish him, but spare his people.** What did God tell David to do? **Build an altar, and offer sacrifices.** Who stayed the plague? **The Lord.**

LESSON IX.—What declareth the glory of God? **The earth and the heavens.** What is more glorious than the works of God? **The word of God.** Who is our Strength and our Redeemer? **The Lord.**

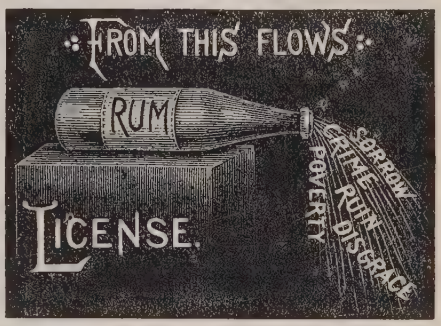
LESSON X.—From what will God protect us? **From our enemies.** What does God say unto us? **Seek ye my face.** Who is always with us in joy or sorrow? **The Lord.**

LESSON XI.—Who are blessed in this world? **Those who trust in God.** What is better in God's sight than sacrifices? **Obedience to his will.** What is given to us when we trust in him? **Joy and peace.**

LESSON XII.—How should we bless God? **With all our mind and strength and heart.** Who are God's children? **Those who love and obey him.** How does God deal with his children? **In love and kindness.**

Temperance Blackboard Lesson.

BY J. B. PHIPPS, ESQ.



The bottle of rum symbolizes all alcoholic drinks sold for the purposes of intemperance. From this bottle flows the sorrows, crimes, and ruin of thousands of the young men of our land. From it flows poverty in the home and disgrace in the family.

What is it upholds this?
LICENSE!

LESSONS FOR OCTOBER, 1884.

OCT. 5. Solomon Succeeding David. 1 Kings 1. 22–35.

OCT. 12. David's Charge to Solomon. 1 Chron. 22. 6–19.

OCT. 19. Solomon's Choice. 1 Kings 3. 5–15.

OCT. 26. The Temple Built. 1 Kings 6. 1–14.

Revivals.

IN answering the question, "How shall revivals be promoted?" a distinguished and thoroughly orthodox paper wisely and suggestively says: "Not, we should say, by multiplying public meetings, but rather by unwonted faithfulness and fervor in preaching the word, by private and public prayer, by personal conversation and appeal, by greater directness and tenderness in Sabbath-school and Bible-class instruction, by a more faithful discharge of parental duty, and by exercises designed particularly for the awakened rather than for the awakening sinners." These last two lines hint at the important fact that such a condition of activity in the Christian heart and life would leave comparatively few sinners unawakened in a community, and would certainly create a fruitful thoughtfulness more largely, and to more permanence of reform, than is possible by any other method.—*Pottsville Church Jottings.*

PRESERVE your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and dwell easy there, the road is paved for a thousand iniquities.—*Watts.*

Review Service for the Third Quarter.

BY REV. S. P. HAMMOND.

SUBJECT, DAVID, HIS LIFE AND WORKS.

I. His Early Life and History.

Superintendent. Will the school tell me who is the subject of this quarter's lessons?

School. David, the son of Jesse, the king of Israel, a man after God's own heart.

Superintendent. When and where was he born?

School. In 1086 B. C., at Bethlehem of Judea.

Superintendent. The history of David is remarkable from its beginning; will the scholar give an epitome of the principal events of his life?

School. He was the youngest son of a large family, employed while a boy as a shepherd to tend his father's flocks, performed feats of prowess in defending the sheep from an attack of a lion and bear; was anointed to be the future king of Israel by Samuel the prophet; met and slew Goliath the Philistian giant; became a great warrior, was envied and hated by Saul, and after the death of his enemy became himself first king of Judah, and eventually king of all Israel.

Superintendent. Through all these historic scenes, David was under the special protection and guidance of Israel's God; for what positions was he fitted, and what traits of character did he develop?

School. He became a poet, a musician, a soldier, and a king, and in all these varied spheres in life showed great skill, undaunted bravery, much wisdom, true friendship, and the highest religious devotion.

Hymn. 8, 7, 4.

God has said, "Forever blessed
Those who seek me in their youth;
They shall find the path of wisdom,
And the narrow way of truth:"
Guide us, Saviour,
In the narrow way of truth.

Be our strength, for we are weakness;
Be our wisdom and our guide;
May we walk in love and meekness,
Nearer to our Saviour's side:
Naught can harm us,
While we thus in thee abide.

II. David the King.

1. *Superintendent.* This first lesson may be termed "the crowning day." Will the girls of the school repeat the Topic, and the boys the Golden Text?

Girls. "David King over all Israel."

Boys. "I have found David my servant; with my holy oil have I anointed him."

Superintendent. When and where was David made king of all Israel?

School. In 1046 B. C., at Hebron.

Superintendent. What was the first act of the king after his coronation?

School. He marched against Jerusalem and captured the stronghold of Zion from the Jebusites, and made this city the capital of his kingdom.

All. "And David went on and grew great, and the Lord God of hosts was with him."

2. *Superintendent.* "The Ark in the House" is the topic of the second lesson. Will the school tell in whose house the ark was, and how it came to be in that place?

School. No sooner had the king become settled in his new capital than he determined to bring the ark of God into his city. On the way from Kirjath-jearim, Uzzah put forth his hand to steady the ark and was stricken down dead, because of his irreverence and disobedience. David was filled with fear, and Obed-edom and all his household was blessed because the ark continued in his house for three months.

Superintendent. The ark was at last brought to its destination in Jerusalem with gladness; we will altogether repeat the psalm composed for this triumphal procession.

Girls. "Lift up your heads, O ye gates;

Boys. And be ye lifted up, ye everlasting doors;

All. And the king of glory shall come in.

Girls. Who is this king of glory?

Boys. The Lord strong and mighty, the Lord mighty in battle.

All. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the king of glory shall come in."

3. *Superintendent.* When the king was given rest and great prosperity in his kingdom he proposed in his heart to build a house for the ark of the Lord, but David's plan was not God's plan, so the house was refused. Will you indicate by repeating the Topic and Golden Text what was God's will concerning his servants?

School. "God's Covenant with David." "Thy throne shall be established forever."

Superintendent. What did God's promise or covenant give to David?

School. First, that his son should be called into peculiar relation to the kingdom of God; second, the secure establishment of the succession in David's family; third, God would stand in the peculiar relation of father to David's heirs, chastening and correcting, but forever protecting them; fourth, David's house and his kingdom shall be established forever.

Hymn. L. M.

Come, let us tune our loftiest song,
And raise to Christ our joyful strain;
Worship and thanks to him belong,
Who reigns, and shall forever reign.

Extol the Lamb with loftiest song,
Ascend for him our cheerful strain;
Worship and thanks to him belong,
Who reigns, and shall forever reign.

III. David the Man.

4. *Superintendent.* The topic of this lesson, "Kindness to Jonathan's Son," suggests how David put into practice the general principle contained in the Golden Text: "Thine own friend and thy father's friend, forsake not." Will the school give some account of him of whom David showed friendship.

School. When David asked if there were any left of the house of Saul, that he might show him kindness for Jonathan's sake, he was told that Mephibosheth the son of Jonathan was still alive, but that he was a cripple, being lame in both feet, and that he was very poor, having lost all his grandfather's and father's estates.

Superintendent. Wherein did David show the true essence of friendship in what he did for this unfortunate man.

School. Kind David sent for him, and when he came into his presence he called him by name and said, "Fear not, for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." In these acts of kindness, David did not forget his friend nor despise his enemy, but sought an occasion to prove his friendship.

Superintendent. Such acts of friendship are scarce, and not many keep the Christian maxim, "Never forget a friend nor fail to do good to an enemy." Will the school sing the familiar hymn which tells of a Friend that sticketh closer than a brother, and of whom David was the ancestor and the type?

HYMN. 8, 7.

What a Friend we have in Jesus,
All our sins and grief to bear!
What a privilege to carry
Every thing to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer!

5. *Superintendent.* "David's Repentance" is the subject of the next lesson, and the Golden Text is, "My sin is ever before me." This repentance was for two of the greatest sins of which a man can be guilty—adultery and murder. The lesson intimates by inference at least some things about sin and the way of repentance and forgiveness.

School. There is first an acknowledgment of the weakness of humanity and its consequent danger; second, there is shown some of the effects of sin; third, the way of forgiveness; and, fourth, the fruits of pardon.

Superintendent. This psalm is called the Penitential Psalm, and is well named; the school will give some portion of the lesson indicative of the four lessons taught.

School. "I acknowledge my transgressions;" "My sin is ever before me;" "Blot out all my iniquities;" "Create in me a clean heart;" "My tongue shall sing aloud of thy righteousness." "Then will I teach transgressors thy ways."

HYMN. C. M.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

6, 7. *Superintendent.* Will the school repeat the Topics and Golden Texts of the next two lessons?

School. Topics: "Absalom's Rebellion," "Absalom's Death." Golden Texts: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee;" "Whoso curseth father or mother, let him die the death."

Superintendent. Absalom dishonored and cursed his father, so his days were not long, but he died the death. In these two lessons we have described the acts of a disobedient son and his sad end. Will the school mention some of the sins that these lessons are a warning against?

School. Absalom's career is a warning against keeping bad company, fostering wicked pride, practicing extravagant display, cherishing unholy ambition, acting two-faced, and dishonoring parents.

8. *Superintendent.* King David had been guilty of an act of pride in numbering the hosts of Israel, and God as a punishment sent a pestilence upon Israel so that seventy thousand men died. How was this plague stayed?

School. "So the Lord was entreated for the land, and the plague was stayed from Israel."

HYMN. C. M.

To thee, O Lord of life, we prayed,
And did for succor flee:
"O save," in our distress we said,
"The souls that trust in thee."

IV. DAVID'S DEVOTIONAL LIFE.

9. *Superintendent.* This lesson teaches us something about the sources of David's religious knowledge. Let the school show us whence this knowledge.

School. David saw God in all nature. He beholds the glory of God in the heavens, his handiwork in the firmament, he hears his speech from day to day and he declares that the night showeth his knowledge. He is also represented as finding God in his law; he says the law is perfect, converting the soul, the testimony of the Lord is sure, the statutes of the Lord are right, the commandment of the Lord is pure, the fear of the Lord is clean, and the judgments of the Lord are true and righteous altogether; that is, David knew God as a God of nature and a God of grace.

All together repeat.

"How beautiful this dome of sky,
And the vast hills in fluctuation fixed
At Thy command, how awful! Shall the soul,
Human and rational, report of thee
Even less than these? Be mute who will, who can,
Yet I will praise thee with impassioned voice.
My lips that may forget thee in the crowd,
Cannot forget thee here, when thou has built
For thine own glory, in the wilderness!"

10. *Superintendent.* The psalmist asserts his "Confidence in God" and declares in the Golden Text, "The Lord is my light and my salvation; whom shall I fear?" What do we understand to be the way in which he shows this confidence?

School. The Outline of the lesson, "Resting in the Lord," "Waiting upon the Lord," and "Walking with the Lord," indicates to us the different ways in which this confidence is manifested.

Superintendent. The last words of the lesson urge us to the same trust. Let us all repeat them.

All. "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

HYMN, 7, 6.

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help, is near:
Though hosts encamp around me,
Firm in the fight I stand;
What terror can confound me,
With God at my right hand.

11. *Superintendent.* Will the school tell me the Topic and Golden Text of this lesson?

School. Topic, "Waiting for the Lord;" Golden Text, "I delight to do thy will, O my God."

Superintendent. This psalm was written by David late in life, and is an expression of his Christian experience.

School. The first four verses speak of deliverance through faith in the mercy of God. The following eight sing of devotion and confidence in God—first personal, and then public. The last five contain a prayer for deliverance from enemies. The psalm then contains a narrative, thanksgiving, and a prayer.

12. *Superintendent.* The last lesson is a song of praise; let us all repeat the Golden Text.

All. "Bless the Lord, O my soul, and forget not all his benefits."

Superintendent. We are here called upon to render a song of praise to God; will the school give some of the reasons for this expression of praise.

School. We praise God for his manifold personal mercies, for the blessings of the past, for his great and everlasting mercy, for his fatherly love, and for his enduring love. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Superintendent. You will all stand and repeat the closing verses of this majestic psalm as a fitting close to this quarter's lessons.

All standing repeat. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul."

HYMN. *Tune, Coronation.*

O for a thousand tongues, to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of his grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of thy name.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

Book Notices.

A Higher Catechism of Theology. By William Burt Pope, D.D. New York: Phillips & Hunt. 1884. Pages 389. Large 12mo. To the ordinary reader the common works on theology are exceedingly dull, and it seems necessary to read a whole book to know exactly what the author believes on any particular point. And even then you are not sure. You often feel that it would be an extreme pleasure to see the man face to face and to ask him just what he does believe; you would like to vary and multiply your questions until each great vital truth should stand out clear and full. But there are not many men who could stand that test, and still fewer who could both ask the right questions and then give the answers. But here is a book that does both. We are back again in the old methods of the Greeks, and a wise Christian Socrates answers our questions on every point of Christian theology. We hardly know which to admire most, the author's courage or wisdom. The word Catechism, rightly understood, is an appropriate title; but we imagine it will not help to make the work popular in the start. But as its merits become known it may help to bring up the study of a much neglected part of the Sunday-school work. The divisions of the work are exhaustive, and the analysis of subjects under the general classification is most comprehensive and masterly. After a general introduction where the Socratic method is followed, of question and answer, he arranges the subject in the following order: I. "The Christian Revelation and the Rule of Faith;" under which he discusses the evidences, the canon, and inspiration. II. "God," with a very interesting chapter on Historical Theories and Discussions. III. "God and the Creature." IV. "Sin." V. "Mediatorial Work of the Redeemer." VI. "The Application of Redemption." VII. "The Last Things." We are profoundly grateful to Dr. Pope for this masterly work, that gives us such a clear exposition, in such a bright, interesting method, of our evangelical Arminianism; and we cannot recommend too highly this new but old way of discussing boldly and clearly the doctrines of the Bible, and of the best and truest views of the word of God.

The Great Argument; or, Jesus Christ in the Old Testament. By William M. Thomson, M.A., M.D. New York: Harper & Brothers. 1884. 471 pages. There is a very great argument for the truth of Christianity in the Christ of history as a fulfillment of the Christ of prophecy. The life of Jesus was so unique, and so far above his age and nation, that when you begin to seek the sources of its power you are led outside any mere natural causes. The life so strangely tallies with the prophecies of the Old Testament that you are led step by step to feel that both the book and the life must have had a common divine origin. Dr. Thomson here traces with very great care the many ways in which Jesus fulfilled the strange prophecies of the great book, and comes to the only possible conclusion that there must have been an "organic union between the Old Testament and Christianity." The apostles did not so much preach a system of doctrines as a person, and that this person must be the one declared by the prophets. You could never have had a Peter, or John, or Paul in history if you had not had an existing Old Testament to produce them. These prophecies fulfilled are so many unanswerable miracles, and to clearly settle one of these miracles is to unsettle the whole ground of modern unbelief. Dr. Thomson is one of our best biblical scholars, and he has made a magnificent argument for Christianity by showing the great number of the prophecies, and how wonderfully they were fulfilled in the person and life of Jesus the Christ. This is in many ways a remarkable book, and deserves to be widely read by Christian scholars. The style is clear and vigorous, the historic presentations are full of life, the difficulties are fairly met, and the argument carries conviction. You are constantly impressed that Dr. Thomson's many years spent in the Holy Land have specially qualified him to interpret the Scriptures and to throw light on every point, and that his later years, spent among the great writers on Bible themes, qualifies him to meet the latest attacks on the Word, and to express the best and freshest Christian thought.

Manners and Social Usages. By Mrs. John Sherwood. New York: Harper & Brothers. 325 pages. 1884. Multitudes of people are asking as to what is "the proper thing to do." But most of the writers who undertake to answer the questions are not fitted for the task, either because it is purely an acquired knowledge, or because having been always familiar with the best society they take too much for granted. They fail to give much you wish to know from an authority. Mrs. Sherwood has taken the thousand and one questions asked by people all over the country of the editor of *Harper's Bazar*, and she has arranged her materials in thirty-eight chapters, on almost every subject relating to good manners and social usages. There is no better authority.

Mothers in Council. New York: Harper & Brothers. 1884. 194 pages. This book is a record of the discussions of a club of earnest mothers who meet for mutual help and enlightenment concerning their duties and responsibilities. During the six years included in the volume a great number of subjects were discussed, bearing on the physical, moral, and intellectual training of children, also the duties of mothers to themselves. The plan they found most fruitful in good results was the reading of an original essay by some member, followed by a thorough discussion participated in by all. In this way practical experience was brought to bear on themes especially interesting to them in their work. Self-control, obedience, amusements, and even servants—"the larger children of the household"—are some of the topics treated.

Sacred Songs for Little Singers. A Collection adapted for Primary Classes in Sabbath-Schools. Edited by Helen P. Briggs. New York: Ward & Drummond. 1884. We have here sixty-two hymns arranged with special reference to the powers and comprehension of the little singers for whose use this book is designed. Singing now occupies a most important place in the work of the Sunday-school, and even little children may learn not only to take delight in the melody, but to sing with the spirit and understanding also. The author of this book has recognized this fact, and religious doctrine and experience, prayer and praise, are given in simple, child-like language. Many of the songs are new, and it is particularly noticeable that the tunes are composed largely of arrangements from classical composers, such as Schumann, Schubert, Haydn, and Mendelssohn. The hymns have already been sung by a large class of little children, and the book has grown from experience of need at various times. Such a book cannot fail to be useful to teachers of infant classes, and will be welcomed by them.

Tommy Upmore. By R. D. Blackmore. New York: Harper & Brothers. 255 pages. This book is an able satire, directed against false science and corrupt politics. It is characterized by a thorough acquaintance with human nature and a keen analysis of the motives

that influence its action. It reveals the nature of politics at the present time, and shows how selfish motives, and not principle, actuate the joining of some particular party, how bribery and "a thousand long words for every particle of thought," are necessary for political preferment. The present policy of the British Government, especially in regard to Egypt, is strongly denounced.

Short History of the Reformation. By John F. Hurst, D.D. With Illustrations. New York: Harper & Brothers. 1884. 117 pages. Bishop Hurst is specially well qualified to write history; his graphic style, his accuracy, his breadth of view, his philosophic method, all fit him for such work. He has given us a small book of real value on a great subject. It is valuable as a digest, and appropriate to those who may read it for study and recitation. It covers the whole field of the great Reformation from Germany and Switzerland to England, Scotland, France, and Italy. It is a valuable and well-arranged hand-book, arranged for ready reference.

Mechanics, and Engineers' Pocket-book. By Charles H. Haswell. New York: Harper & Brothers. 1884. 922 pages. Among the hundred thousand teachers who read the SUNDAY-SCHOOL JOURNAL there are sure to be many mechanics and engineers who often feel the need of a small book that would give the tables, rules, and formulas pertaining to mechanics, masonry, bridge building, strength of materials, steam-engines, mills, etc., lines, mortars, cements, etc. You have it all here in this forty-fifth edition of this famous work. It is the best and cheapest.

Arminius Vambery. His Life and Adventures. Written by Himself. New York: Cassell & Company. 370 pages. Those who love to read of travels in out-of-the-way places—and who does not?—will be charmed with this book. In simple, easy style the author takes his readers into his confidence and tells them the varied adventures of travel in Persia and Central Asia. His familiarity with the languages and customs of the countries he visited gave him a great advantage over ordinary travelers. Starting from Constantinople he boldly worked his way through Persia to the wild regions beyond, going through Turkestan almost to the border of the Chinese empire. The book is interesting, entertaining, and instructive.

A Golden Inheritance. By Reese Rockwell. New York: Phillips & Hunt. 1884. 340 pages. The story of a light-hearted young girl who, left with a fortune, seeking her own pleasure, losing her money, passing through trial and disappointment, at last finds true pleasure and riches when she enters upon the golden inheritance of a Christian life. A pleasant Sunday-school book.

Milly's Little Wanderer. By Mrs. Susie A. Bisbee. Boston: D. Lothrop & Co. 1884. 316 pages. A very readable book, with a clear purpose. A little wanderer, Barbara, taken from an Orphan's Home for a summer vacation, and as a companion for little Milly, leads the whole family to Christ, and shows them that they too are orphans and wanderers, if away from the Saviour.

The Pulpit Treasury. J. Sanderson, D.D., managing editor. E. B. Treat, publisher. A new evangelical monthly for pastors, Christian workers, and families. The July number, which is the third of Volume II, is at hand and will be welcomed by all who love good preaching, clear exposition, and ample practical discussion of the best methods of Christian work. The contributors represent all the great evangelical Churches, and the editor gathers helpful suggestions from all the fields of religious literature. We are glad to mark its progress. It deserves a very large circulation.

Sabbath Bells for the Sunday-School. And for Prayer, Praise, and Gospel Meetings. By William B. Blake. Springfield, Ohio: Fireside Friend Publishing Company. 1884. 112 pages. This is a new collection of many of the best gems of Christian song that have grown dear to the Church, with a few new ones. It is a good collection for Sunday-school or any praise or gospel service.

Gospel Melodies. A Collection of Sacred Songs for the Use of Gospel Meetings, Social Gatherings, etc., etc. By Harrison Millard. New York: S. T. Gordon & Son. 1884. 128 pages. The author of this volume is so well-known as a song writer and composer that his name will give value to the book. He has been assisted by J. L. Gilbert, Theodore E. Perkins, H. P. Danks, and others. Many of the musical arrangements by Millard seem very beautiful, and will be likely to become popular in our Sunday-schools. There are a goodly number of the old and standard hymns and tunes.

Good Stories. By Charles Reade. New York: Harper & Brothers. 319 pages. We have the above collection in cloth, and *A Perilous Secret*, 160 pages, by the same author, in paper. The household edition is published in a cheap, neat form, well bound, and attractive. *Piccadilly.* A Fragment of Contemporary Biography. By Laurence Oliphant. Harper & Brothers. 152 pages. A sharp satire on men and things of the times. *Dissolving Views.* By Mrs. Andrew Lang. Harper & Brothers. 273 pages. An interesting story of old country society.

Reading and Talking.

WE need not say that we are heartily in favor of religious conversation, of the regular relation of religious experience, and of all the social means of grace. Our tongues should be always ready to "tell the old, old story." Profession should always accompany practice. The lips and the life should exactly tally. We should tell the truth, nothing but the truth, and yet the whole truth. But while all this is true we cannot but agree with Mr. Wesley in insisting that "it cannot be that the people should grow in grace, unless they give themselves to reading. A reading people will always be a knowing people. A people who talk much will know little." We have often sadly observed that among the first to pop up, like corks, in an experience-meeting are certain persons who don't know much intellectually or spiritually, who don't seem to know that they don't know much, who don't know enough to wait until somebody speaks who could increase their scanty stock of knowledge, but who feel that they must go to every testimony meeting far and near, that they are in duty bound to speak in every one of them, and that if they hold their peace they will bring upon themselves condemnation. They read few books; indeed, they say that they need read no other book than the Bible; they take no pains to inform their minds; they give no attention to the apostolic command to "give attendance to reading." They pour out what little may be in them; and they never replenish the

exhausted streams. Of course their testimony and their conversation is neither pleasant, profitable, nor powerful for good. They conspicuously display their ignorance of the deep things of God. In the absence of good books whole hours run to spiritual waste or degenerate into petty gossip. Their tongues involve them in trouble, and their public testimony touches too frequently upon these very trials, which need never have come, and need never be mentioned. Shall our holiness people, above all others, be "a reading people," and therefore "a knowing people?" Shall they always know exactly what they are talking about? Shall their testimony always be sound, sensible, spiritual, scriptural? Shall they study before they speak? Or shall they join with Roman Catholicism in thinking "ignorance is the mother of devotion?"—*Christian Standard.*

A Model Teacher.

BY J. C. W. COXE, D.D.

He lived and wrought so long time since that we are quite likely to overlook his worth. Let us study for a little an old portrait, and so adjust the canvas that the lights from the east shall fall on it, even while we stand under a western sky. A single sentence gives the picture:

"Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

Ezra recognized the need of especial preparation for God's work. So have all wise workers. The dignity of the employment, the delicacy of the interests involved, the difficulty of achieving success, are incentives to diligence and devotion. God schools his heroes for service. Moses's forty years in Midian were needful discipline for the wilderness. Elijah at Horeb learned lessons which neither Cherith nor Zarephath could impart. The cultured Saul was kept three years in Arabia for the study of theology, before he began his life-work as an apostle. All modern facilities for personal improvement are a recognition of need. When dissatisfaction leads to diligent study and increased devotion, it is an angelic minister. That is a blessed poverty which excites to wholesome endeavor. He is pitiably poor who says, "I am rich, and have need of nothing." Only a blind complacency mistakes satiety for satisfaction. No surer proof of ignorance can be given. Who knows the most, sees the largest need. The widest outlook is from the loftiest towers. The child thinks it may count the stars; the sage knows that but One calls them all by their names.

"Ezra had prepared his heart to seek the law of the Lord." He began wisely in beginning with self. He worked from the center outward. Augustine says: "The heart makes the theologian." It makes the student as well. Relish for God's word is indispensable to intelligent and profitable study. Hunger is the best incentive to labor. We prize that most which costs exertion; we exert ourselves most for that which we prize and for which we long. Sympathy with truth is the best qualification for understanding truth. None else is qualified. The unloving cannot interpret love. The lawless are not to be trusted to enforce law. The disobedient cannot urge subjection. The blind cannot point out the beauty of a landscape, nor the deaf instruct in melody. Trust a lover to understand the glance of a sparkling eye. "The secret of the Lord is with them that fear him."

Two keys open God's word: meditation and prayer.

Few people sympathize with the rapture of that matchless love-song on the Bible, the 119th Psalm. Few can say with Job, "I have esteemed the words of his mouth more than my necessary food." They are not to all, as to David, "sweeter than honey, and the honey-comb." The reason is not far to seek. We do not take time to meditate on the word. We are too eager, restless, bustling in our ways and spirit. We bolt the truth as we do our food. Leisurely eating is almost a lost art, and the result is a nation of dyspeptics. I fear spiritual dyspepsia as well. Assimilated food gives strength. It is the truth which is taken up into head and heart and conscience which becomes spirit and life to the soul. In the ninth Psalm occur two words which have puzzled many a common reader: "Higgaion, Selah." Scholars tell us that they mean meditation; pause. It is a most sensible direction, Stop and think! When the meditation of the heart is serious and tender, the words of the lips will likely be acceptable both to man and God. Read slowly, ponder carefully, think deeply, search patiently, if you would know and enjoy the truth.

Prayers and pains go together. Close thinking leads to earnest praying. The things of the Spirit are only to be spiritually discerned. A darkened eye sees no light. The open vision into God's word is a divine gift. The windows of the soul open toward heaven. The eyes that would see "the King in his beauty" must be aflame with divine light.

Ezra sought to know the law of the Lord that he might do it. This is the end of moral truth. Knowing should lead to being; intelligence develops character; truth issues in life. What we are is far more important than what we know. The one is a means; the other an end. The one shall vanish away; the other shall abide forever. Only to him who is willing to obey the truth is there promise of its full disclosure. Only as we follow on can we know the Lord. Theories may be valuable as mental gymnastics, but practice makes the soul strong. The Gospel is sternly utilitarian. Doing or non-doing is the final test. "The servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

The true teacher is not a guide-post, but a guide. Pointing out the traveler's way is a good thing; leading him in the way is better. Invitation carries more influence than command. That precept is

most potent which is backed by example. "Like people, like priest," is an apothegm of wide application. Like pupil, like teacher, is equally true. We are imitative beings. The conversation of the parlor becomes the talk of the play-house. The boy unconsciously reproduces his favorite teacher, opinions, speech, actions. An eminent college president carried his head slightly inclined to one side; his students could be detected anywhere by the weight of wisdom which bent their necks. Thomas Arnold taught at Rugby only fourteen years; but Arnold and Rugby are synonyms, and though the master has been dead four decades, the fragrance of his saintly life lingers like a rare perfume. Teaching will have no more weight than the teacher gives it. The value of speech is measured by its contents. No more comes out of a gun than is put in. A heavy wad will cause a loud report, but lead does more execution. Knowledge without character is but empty brass. Except the sermon on the mount makes a better manhood and womanhood, as well study the words of Sakya Mouni or Confucius. "Thou therefore which teachest another, teachest thou thyself?"

What Ezra was, determined what Ezra taught. "The book of the law of the Lord" had been his delight. Its words were sweetness and light to his soul. Its truths were his meditation day and night; while he mused the fire burned. When the heart glows, the lips catch the flame. Love is at no loss for a theme. "Out of the abundance of the heart the mouth speaketh." This teacher uttered God's word. His business was to explain and enforce God's truth. With this intent he studied and prayed that he might "teach statutes and judgments in Israel." This is the only work of God's teacher, now as then. The word of God is to be magnified. Around that center all interests should cluster. To it every eye should turn. To "hear what God, the Lord, will speak," should every ear be open. What diverts attention therefrom becomes an evil. Song should be its minister. Review should clinch its teaching. Prayer should melt the heart into sympathy with its spirit. That teacher is most truly God's servant who thus teaches God's word. That teaching becomes most surely a blessing which adheres most faithfully, as Ezra did, to the principles and precepts of the law of the Lord.

National Union of Primary Sabbath-School Teachers.

Organized, June, 1884.

PRIMARY UNIONS ALREADY ASSOCIATED.

Philadelphia, New York, Washington, Albany.

EXECUTIVE COMMITTEE.

Mrs. W. F. Crafts, Chairman; Mr. I. P. Black, Vice-Chairman; Mr. Frank Hamilton, Secretary and Treasurer; Mrs. D. R. Niver; Mrs. M. G. Kennedy; Mrs. G. R. Alden, (Pansy;) Mrs. Alice W. Knox; Mrs. John A. Miller, (Faith Latimer;) Mrs. S. W. Clark; Mr. and Mrs. W. N. Hartshorn; Mrs. Frank Foxcroft; Mrs. J. S. Ostrander; Mrs. F. M'C. Harris, (Hope Ledyard;) Mrs. Emily Huntington Miller; Miss Lucy J. Rider; Mrs. Mary C. Cutler; Miss Martha Van Marter.

CONSTITUTION.

ARTICLE I.—NAME AND PURPOSE.

Our name shall be called the NATIONAL UNION OF PRIMARY SABBATH-SCHOOL TEACHERS. Our purpose, mutual helpfulness by correspondence, interchange of papers on practical topics, and by occasional meetings.

ARTICLE II.—MEMBERS.

Our membership shall consist of such Primary Unions as may vote to unite with us, and of such individual teachers and mothers of young children, and adult scholars desirous of fitting themselves to teach young children, as may give their names as corresponding members. All members may, by taking the prescribed course and passing a satisfactory examination, secure a diploma and have their names placed upon a Roll of Honor. This course may be taken not only in Primary Unions and at Assemblies, but by private reading as well, the examination to be passed by correspondence on application to the Secretary of the Executive Committee.

ARTICLE III.—OFFICERS.

The officers of the National Union shall consist of an Executive Committee composed of one person from each Union connected with it, and Primary Institute workers invited to co-operate. Unless otherwise ordered by the Committee, the Union first organized (Philadelphia) shall be entitled to the office of Chairman; the second Union organized (New York) to the Vice-Chairman; the third Union organized (Washington) to the office of Secretary and Treasurer; each of these Unions to be held responsible for keeping its office filled.

All plans for the work of the Union suggested by any member of the Executive Committee shall be submitted, through the Secretary, to each member of the Committee, and receive a three fourths vote before adoption.

ARTICLE IV.—FEES.

Each local Union connected with the National Primary Union shall make an annual contribution to its funds according to its interest and ability. Each corresponding member shall pay an annual fee of fifty cents, in return for which printed suggestions, lists of Lesson Helps, topics for discussions, timely suggestions, etc., shall be sent from time to time by the Executive Committee through its Secretary.

ARTICLE V.—AMENDMENTS.

This Constitution may be amended by a three fourths vote of the Executive Committee.

INVITATION.

All Primary Unions are earnestly invited to unite with the National Union. All primary teachers and their assistants, teachers of intermediate and juvenile classes, mothers of the little ones, and older Sabbath-school pupils intending to become teachers, are cordially invited to become corresponding members. All correspondence should be addressed to FRANK HAMILTON, Navy Department, Washington, D. C.

CLASS RECORD FOR SEPTEMBER, 1884.

	Sept. 7.	Sept. 14.	Sept. 21.	Sept. 28.
Weather.....				
Teacher.				
PUPILS.				

Whisper Songs for September.

TENTH LESSON.

LITTLE child, thy Lord is near,
Jesus holds thy hand,
He will lead thee, do not fear,
To the better land.

ELEVENTH LESSON.

Jesus, thou dost think on me,
Hear my little prayer:
Make me more and more like thee,
Keep me in thy care.

TWELFTH LESSON.

Praise to thee my lips would bring,
O, thou mighty Lord;
Praise to thee my heart would sing,
Be thy name adored!

LESSONS FOR 1884.

Third Quarter.

July 6. DAVID KING OVER ALL ISRAEL..2 Sam. 5. 1–12.
13. THE ARK IN THE HOUSE .....2 Sam. 6. 1–12.
20. GOD'S COVENANT WITH DAVID..2 Sam. 7. 1–16.
27. KINDNESS TO JONATHAN'S SON..2 Sam. 9. 1–13.
Aug. 3. DAVID'S REPENTANCE .....Psa. 51. 1–19.
10. ABSALOM'S REBELLION.....2 Sam. 15. 1–14.
17. ABSALOM'S DEATH.....2 Sam. 18. 24–33.
24. THE PLAGUE STAYED.....2 Sam. 24. 15–25.
31. GOD'S WORKS AND WORD.....Psa. 19. 1–14.

Sept. 7. **Confidence in God**.....Psa. 27. 1–14.
14. **Waiting for the Lord**..... Psa. 40. 1–17.
21. **A Song of Praise**.....Psa. 103. 1–22.
28. **Third Quarterly Review.**

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